

# The Expositor and Current Anecdotes

THE PREACHER'S MAGAZINE OF  
Illustrations, Homiletics, Sermons, Methods of Church  
Work and Current Religious Thought, including  
THE PREACHER'S ASSISTANT, PREACHER'S MAGAZINE and CUT GEMS

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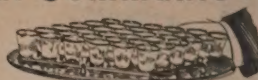
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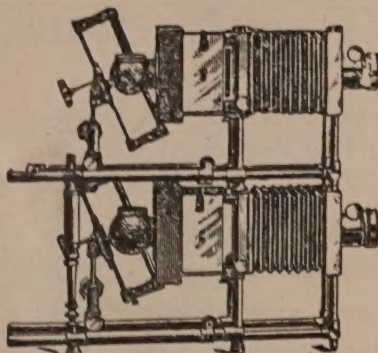
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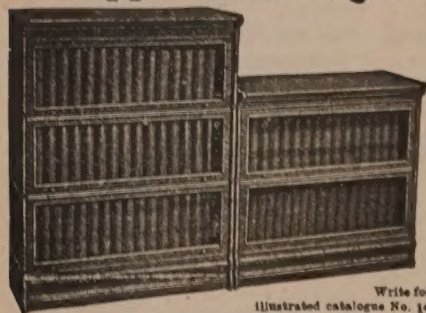
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# The Expositor and Current Anecdotes

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Volume IX

FEBRUARY, 1908

Number 5

## A Prepared Church

The third of a series of three articles on "A Prepared Man," "A Prepared Message," "A Prepared Church."

By Charles L. Goodell, D. D., Pastor Calvary Methodist Church, New York, N. Y.

This is the third article on Preparing for a Revival. The other two were, The Prepared Man and The Prepared Message. It will interest our readers to know that Dr. Goodell announced early in January a four-week service on the lines he has stated. These services in the past have resulted in from 200 to 400 conversions. It is thought to be more difficult to secure conversions in New York City than any other place.—Ed.

### III.

We may say at the outset that the church fitted to lead the new age must have the same preparation for which the church of the first century waited in the upper room. She may not have the gift of prophecy nor understand all mystery and all knowledge, but she must have met her risen Lord and found her Pentecost. The cup she lifts to the parched lips of the world may have a modern form, but it must still contain the Water of Life, which alone is able to satisfy a thirsty soul.

I will not assail the church, for she is the Lamb's bride, and weak and wicked as she has been at times, still, in any age, she has been the best thing on the face of the earth. It is a comfort to note that her reformations have come from the inside and not from without. In spite of all her defections there has yet been a remnant that has not bowed the knee to Baal, and that remnant has been the saving power in the church and hence in the world. But it still remains true that the average church member is not a phenomenal success either subjectively or aggressively, and until the average church member gets a new vision and quickens his pace in the march of conquest the average church will be the dull and lifeless thing over which the angels mourn. There is much in the New Testament that is likely to disturb any self-satisfied and complacent slumberer if he really gives himself to meditation upon it. There are things written there which make it quite certain that he who has had many chances but has refused them all will come at length to the end of his opportunity. There will be a fixedness of character which is final. "The unrighteous will do his unrighteousness still and the filthy will make himself

still more filthy." Of the tree which has long appropriated soil and nourishment to no purpose it will be said, "Cut it down, why cumbereth it the ground?"

Of the unprofitable servant the sentence will be, "Cast him into the outer darkness." There are late comers at his wedding feast who will find the door shut. They forgot about their lamps and were more concerned about their own affairs than about the coming of the Bridegroom. And who are those people who stand outside and vainly knock? Are they of the rabble and did they hoot at the Bridegroom and stone the wedding procession? Oh, no! These are the *bridesmaids*. They were supposed to be the personal friends of the bridal couple. They are well-known and well-dressed and well-behaved. They are not ignorant, ill-bred or wicked; they are, so to speak, members of the church, but they are on the wrong side of the door and the door is shut. Does that mean that the gate of heaven will one day be shut and some will be outside the gate and vainly seek to enter? I fear it does. And who will be found in that company? Bad people, of course. One would expect that the jails and the brothels and the slums would make up that company, but it is a fearsome thing to be told by the only One who knows anything about it that pulpit and pews will make a heavy contribution to that number; that people who have hired sittings and dressed well and observed the proprieties will be told by him whose name they bear, "I never knew you." It seems to me that the first thing to be done by way of preparing the church for its work is to stir up the average church member to a realizing sense of his critical position, and a good text would be, "He that hath ears to hear let him hear what the Spirit saith unto the churches."

I hasten to say, however, that in the work of preparing the church for the high duties, imitation is better than denunciation. Never despair of any church or any community.

Take heart! no Waster builds again—  
A charmed life old Goodness hath  
The tares may perish, but the grain  
Is not for death.

God works in all things; all obey  
His first propulsion from the night.  
Wake thou and watch!—the world is gray  
With morning light."

In nature a single day will break the drouth of a summer; the wilted lily will lift up a full chalice, the dry brooks run full-banked to the sea and the fields will change from russet to green. Who could have supposed on the morning when Paul rode forth breathing threatenings against the church that before the sun had passed the zenith he would become the most zealous advocate of the cause he had defamed. It seems a far cry from Zaccheus the publican, climbing the tree to sate his curiosity, to Zaccheus, God's almoner, but the change took place somewhere between the limb and the ground. Now, as in Jonah's time, a great city may repent in less time than it takes to clean its streets. Pray a cloud no bigger than a man's hand out of the sea of God's grace and there will come out of it enough to break a drouth of years and deluge all Israel.

The next step in the preparation of the church is the realizing sense that it has a mission in the world. The field of operation is not finally the church, it is the *world*, "Ye are the light of the world," is the solemn injunction, "Ye are the salt of the earth." Now salt is good for nothing so long as it is kept by itself. Salt preserves by contact. The church will save the world in no other way. Put the church into relation with the world's corruption and if it has not lost its savor it will stop the evil. It is the saltiness of the salt that counts; and it is Christ in the Christian that avails. Once the disciples undertook to help the epileptic and failed—just as so many fail in our time—for lack of faith. It is Christ *in you* that will win, and the church may know how much Christ it has by noting how much the passion to save the lost dominates its life.

There are not two kinds of religion, one for the pulpit and another for the pew. The form of activity may vary, but one Christian is under the same constraint as any other, to do the full will of God. The need of the hour is for consecrated laymen. The church was inaugurated by laymen. The men who conquered the Roman empire for Christ and lit up the Roman night with their winding sheets of flame were for the most part laymen. The monks were laymen and Methodism won the greatest victories through lay preaching. The most hopeful thing today is that laymen are awakening to their opportunity. It is the layman who supports the church, who calls the minister, and who must stand by him. A few men among us have ventured into the field that a mistaken notion had reserved for the ministry, that of personal, individual work for the souls of men and the delight of it has fairly intoxicated them. In one case within our observation, a Presbyterian elder once saved—if not absolutely saved—in his religious experience—has won more than 200 men to Christ in a few months. After all there is no preparation for a great work that is so heartening as the winning of a single soul. There will be no more trouble as to criticism; the faults of the church and of the ministry will be forgotten, the apathy of the community will be

gone—all this and more will happen when, in our sight, that transcendent miracle, the birth of a new life, has taken place. Get any church member to undertake this work to the extent of a single convert, and you have filled him with a new passion. That will do more to make him a power for God than a month of sermons and special meetings. To accomplish this I have used with success a "win one" card, which is signed in duplicate, the member keeping one part to which is added the names of those who have actually been won to the church, and this is handed to the pastor at the end of the special period for which the work was undertaken. The card reads: "Looking to the Holy Spirit for direction, I am willing to undertake the winning of at least one soul to a personal choice of Christ and to membership in His Church." Frequent meetings of the signers are held for conference as to methods and prayers for wisdom and power, and the reports they give sound like the report of the seventy whom Christ sent out. There are some things that cannot be taught in the schools, and the winning of men to God is one of them. If the way to learn how to preach is to preach, the way to win men is to go at it. It is a marvel to see how God opens the way to any eager heart. It often happens that the one who is sought is more eager than the seeker and God, who sends his rain to fields that have not asked for it, prepares in unexpected ways the heart to which he sends his messenger. When Peter and Cornelius find each other they discover that God was interested before they met.

The final preparation of which I wish to speak, and one which in some sense covers all the rest, is to be found in personal contact with the Master. "I will make you fishers of men," is his gracious promise. A casual observer bore witness to the fact that the disciples had been with Jesus. Happy for us if we so convince the world.

As some rare perfume in a vase of clay,

Pervades it with a fragrance not its own,  
So when Christ dwelleth in a mortal soul

All heaven's own sweetness seem around it  
thrown.

We must catch this spirit and this perfume. The church must give itself to days of toil and nights of prayer. It must be consumed by the same love which sent him to the cross. We must "fill up that which is behind in the sufferings of Christ." Daily dying for men we shall make real to this world the love which stopped not at the cross. It will matter little what we set down in our creeds. An ounce of deed weighs more with the world than a ton of creed. The world says the church does not believe its own message, and on the face of it there seems to be little doubt that the world is right. But it must be true no longer. The church is hearing anew the call to service. It is the Master's call, and it is hot with haste. "Go, quick, everywhere!" and with it comes the enheartening promise, "Lo, I am with you always, even unto the end of the world."



## The Preacher as a Teacher

CHRIST AS A CONVERSATIONALIST.

Christ as a preacher has been studied; Christ as a conversationalist is quite as worthy the Christian's study. Many of his so-called discourses were simply conversations; this is notably the case with the discourse to Nicodemus and the discourse to the woman of Samaria. Observe, I. *The Contrast*. In the first the conversation is with a religious teacher, of honorable position, of unexceptionable life; in the second, with an abandoned woman, of licentious life; in the first conversation with Christ is sought, in the second, repelled; in the first, Christ impresses the truth that the moralist must be born again, and without personal trust in a personal Saviour is condemned; in the second, he impresses upon the outcast the truth that for the lost there is new life in him; the first he discourages, the second encourages; to the first he proclaims duty, to the second he preaches deliverance.

I. *The Harmony*. Both are skeptical; both receive his declaration with scoffs; both invite argument; with both Christ refuses to argue; to both he simply proclaims the truth, but without strife or debate—with both he conquers cavilling by patience, not by argument.

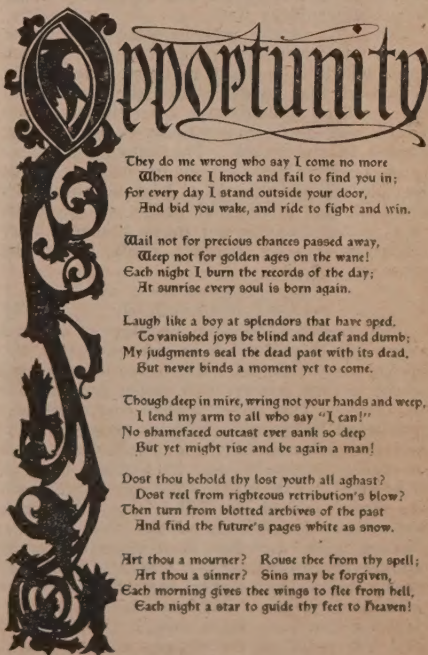
II. *Christ's Method*. (a) Though wearied, he does not neglect the occasion and opportunity afforded to him. (b) He commences the conversation by a natural request. (c) He opens the woman's heart by requesting from her a favor. (d) He passes, by a natural transition, from the physical to the spiritual world, from nature to the truth which nature typifies. (e) He presents to her not ethical, but spiritual truth; not the simple moralities, but the deep things of Gospel. (f) Her badinage does not affront him, nor does he reprove her for it, nor indicate surprise, astonishment or even objection. (g) He answers it by a direct and unanswerable appeal to her conscience by convicting her of sin. (h) In this, while his rebuke is sharp, his language is courteous, the language of commendation clothing condemnation. (i) Having once awakened her conscience, he does not pursue the rebuke; leaving conscience to do its work, he suffers her to change the subject. (j) He answers her theological question not by direct response, but by asserting a principle of worship which lifts the soul above all controversies respecting forms and methods of worship. (k) Finally, he makes his first and fullest disclosure of his Messiahship to this Samaritan woman, showing himself most a Saviour to her who most needs his salvation. IV. *His Example*. It illustrates the enthusiasm, and the spirituality needed for the most efficient direct, personal work of soul-saving. \* \* \* \*

Chrysostom dwells upon the woman's wisdom as well as her eagerness: "She said not, 'Come, see the Christ,' but, with the same condescension with which Christ had netted her, she draws the men to him: 'Come,' she saith, 'see a man who told me all that ever I did. Is not this Christ?' Observe again here the great wisdom of the woman, she neither declared the fact plainly, nor was she silent; for she desired not to bring them in by her own assertion, but to make them to share in this

opinion by hearing him. Nor did she say, 'Come, believe,' but, 'Come, see,' a gentler expression than the other, and one which more attracted them."—*Lyman Abbott*.

## If I Were a Pastor

If I were a pastor I would preach at least one sermon in February showing how faith underlies the great business structure of modern society. I would show that the men who become panic stricken are those who have little or no faith in God. It was the men without faith in either God or man who withdrew large sums of money from the banks recently and hoarded it in place of allowing it to circulate when it was most needed. Christian business men saved the country from a great financial disaster by not losing courage and confidence in the face of possible danger. I would show that all business activities, which are supposed to be utterly devoid of anything intangible, have for their chief factor the most intangible thing that can be named—mutual confidence. I would identify this confidence which underlies and supports society with the confidence which enables a man to trust God. I would—well, I will not say what more I would do. You may finish the sermon and pass it on to your people. There are many subdivisions, illustrations and applications and I'll let you discover them and use them. I am sure you will find a gold mine of sermonic material and perhaps the people will think they have found a new preacher.



They do me wrong who say I come no more  
When once I knock and fail to find you here;  
For every day I stand outside your door,  
And bid you wake, and ride to fight and win.

Wait not for precious chances passed away,  
Weep not for golden ages on the wane!  
Each night I burn the records of the day;  
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,  
To vanished joys be blind and deaf and dumb;  
My judgments seal the dead past with its dead,  
But never binds a moment yet to come.

Though deep in mire, wring not your hands and weep,  
I lend my arm to all who say "I can!"  
No shamefaced outcast ever sank so deep  
But yet might rise and be again a man!

Dost thou behold thy lost youth all agone?  
Dost reel from righteous retribution's blow?  
Then turn from blotted archives of the past  
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;  
Art thou a sinner? Sins may be forgiven,  
Each morning gives thee wings to flee from hell,  
Each night a star to guide thy feet to Heaven!

By WALTER MALONE

Published by Fowler & Simpson Co., 708 Schofield Bldg.,  
Cleveland, O.



## ILLUSTRATIVE DEPARTMENT

### From the Sidewalks of Life

BY WM. BARNES LOWER.

#### SMILES. (368)

A short time ago a teacher in the West was refused reappointment because he never smiled. He had been offered, as it is reported, a hundred dollars to make a pretense of cheering up. True dignity is never spoiled by a smile. True dignity is always accompanied by pleasant ways and is never found in condition of moroseness. You cannot do good business on a forced smile. Smiles have no valuation in stock quotations. Smiles may be produced by the yard and yet have no value. An automatic smile signifies only an automaton behind it. As soon dwell in a grave yard as live in a company where all the smiles are forced. A teacher who never smiles, never impresses himself upon his pupils. Steele divides those who laugh into the dimplers, the smilers, the laughers, the grinners, the horse-laughers. Pity the man whose smile has never gotten farther than his cheek.

#### OLD JUNK. (369)

The dredging machines at work deepening the channel of the Delaware river are bringing to the surface all kinds of junk and implements lost or thrown overboard from ships. All kinds of tools, brass and copper are being found and sold as junk.

Every life carries with it, some more, some less, a lot of worthless junk. Old superstitions from which it is hard to break away. Old prejudices that have hindered the progress of the soul and should have been thrown overboard long ago. Superstition is the greatest burden in the world. The imaginary, scarecrow superstitions of many homes is the worthless junk, that is a dead weight to its spiritual and intellectual progress. Superstition is the disturber of many homes. Very often superstition parades itself under the guise of religion.

#### LOST MANHOOD. (370)

The frightful Slocum disaster of several years ago is still fresh in our memories. A bronze memorial tablet which had been erected to the victims was recently stolen and sold for old junk. The tablet which cost \$460 was purchased by the gifts of poor people, friends and sympathizers of those whose lives came to such an untimely end. Broken and battered it brought a paltry \$14. We can hardly realize that manhood can fall so low. Realizing the infinite possibilities of the soul, and the eternal value that has been placed upon it; upon every soul, however low that soul may go in the scale of being, we may soliloquize with Shakespeare, "God made him, and therefore let him pass for a man." It is hard to find the man, in the actions of some men. Only as we have the Christ spirit can we discern the true value of the soul. Let us always hope as we look at our fellows that however

mean the action may be, this is not the man. Let us hope that the man is always better than the action.

#### THE COMPLAINT-DESK FACE. (371)

We have heard much about the "Bicycle face," the "Automobile face" the "Baseball face," but we have heard but little about the "Complaint-Desk face." That there is such a face is true from an incident related by a friend recently. Said he: "You know every department store of standing has a complaint desk. We have one in our store. About a year ago a young man was given this position. I remember well what a happy, cheerful countenance he had. His face even in repose wore a fascinating smile. I happened to see him the other night in passing out of the store, and I would hardly believe my own eyes. I had not seen him for almost a year, and what a change had come over his face. In place of a happy, cheerful countenance his face bore a morose, stern, harsh, austere, forbidding expression, and this all through hearing complaints of customers." It takes but a short time to change a beautiful countenance when it has to face continually the ugly side of life. Some people may have reason to complain, but many of us complain from a mere habit of complaining.

#### GETTING FORWARD. (372)

It is said that in the Mexican War an under officer was delaying action by trying to maintain regular military formation. The commanding officer seeing the cause of the delay in the advance of the line impatiently exclaimed, "Don't bother about dressing the platoon; get the men forward anyway." Is it not the duty of the church to get men forward to the realization of a better life. How much time is lost in trying to "line up" men according to our peculiar church creed or getting them to "dress up" to our formulas. Creeds and formulas and rituals are of little consequence in getting men forward to the cross of salvation. The one great object for which the church should strive is to get sinners to change their lives, to make the bad good and the good better. Some Christians are willing that sinners be lost if they cannot be sought after and won by the methods of their church. The spirit of "no church" is even better than "my church" if men can be pushed forward to better things.

#### STRANGE PLOWING. (373)

A common everyday farm plow was used recently in unloading a cargo of nitre from the hold of a vessel as she lay at a San Francisco dock. The entire 1500 tons of nitre had frozen into one solid mass and was very hard. Explosives could not be used and picks and shovels were too slow. As a joke a bystander suggested they use a plow. A good sized plow was secured and it loosened the nitre as fast as a big gang could shovel it into the steel bucket. This is probably the only instance on



record where a ship's cargo was discharged in this way. So there are sins which have hardened and frozen deep down in the hold of the human heart. The ordinary processes of moral reform are too slow to make any headway at reformation. The only instrument with which to uproot them is the keen plow-share of the gospel. Morality is only a hoe that scrapes a little on the surface and may kill the weeds that have rooted but little. The plow-share of the gospel goes down under the life and turns up and under the foul weeds of sin destroying leaf, stem, root and rootlets.

#### THE TOUCH OF LOVE. (374)

A mother was recently badly frightened by finding her little three-year-old daughter with a rattlesnake coiled around her body. The mother though much excited made no outcry, but called the father who killed the reptile. The child cried when the father struck the death blow. Upon a careful examination by the doctor, not a scratch or an injury of any kind was found on the child's body. When the mother found the little one it was fondling and petting the repulsive reptile. Even the most vicious things of this earth are susceptible to the touch of love. Love will not only subdue that which is dangerous and cruel but will ultimately unite all the discordant elements of the world. The love of a child is the purest love, it is unalloyed. In the child love is not only supreme in the soul but in every act which the child does the soul can be said to be in it. Animals and reptiles soon respond to the touch of love. Love conquers all things. In that day which is not far distant when love will sit enshrined in every deed, then will be fulfilled that prophecy which is still waiting fulfillment, "and the sucking child shall play on the hole of the asp and the weaned child shall put his hand on the basilisk's (adders) den. They shall not hurt nor destroy for the earth shall be full of the knowledge of the Lord as the water's cover the sea."

#### VENEER. (375)

Ever since the Egyptian obelisk in Central Park, New York, was treated to a coating of paraffin many years ago, in the hope of staying the ravages of the weather on the soft, porous stone, that method has been more or less in favor as a preservative of sandstone structures in this climate. The crumbling gravestones in old Trinity Church yard have just been given a coating of wax with the same end in view. The monument to Alexander Hamilton has been cleaned, restored and treated in this way. With a renewal of the waxen filling every 15 or 20 years the landmarks, it is said, will endure for centuries. Time is a heartless destroyer. He lays his hand on monuments of stone and brass and bronze what artificers did think immortal workmanship. Time sends his worms into old books and records and they destroy even the thoughts of men. Time can melt the most enduring works of man, but man can never crush the iron heart of time. A religious nature, a spiritual character, alone can stay, and that but a limited spell, the ravages of time. Time taxes our health, our limbs, our faculties, our strength and our features. A spirit filled soul within throws a man-

tle of peace and quiet over the fevered and restless parts of our physical nature.

#### HONESTY REWARDED. (376)

Honesty is a virtue and will be rewarded wherever found. A negro found a wallet containing \$3000 in money and many valuable papers. Learning who the owner was he promptly returned the money to him. The gentleman being superintendent of a large company complimented the negro on his honesty and handing him \$5.00 told him to go to work as watchman at the plant, assuring him that the position was good for life. Honesty is its reward. It is always becoming. Where honesty is wanting that life is not worth its existence. It is said that "Honesty is the best policy," but the honest man is always ahead of the standard and the dishonest man always behind it. The best way to live in this world is to be real through and through. No man is real who is not honest.

#### A WORD WITH THE BRAKEMAN. (377)

Coming down on the Reading Road we chanced to meet a friend who was rear brakeman on the train. "Quite a stranger," said the brakeman, as he seated himself on the arm of the seat.

"Yes, haven't been over for two months. Trust you have been able to report on duty regularly." The brakeman assented with a nod of the head, remarking that he had not lost a day in six months.

"Trust you have been running on your religious schedule," we remarked. "Yes," said the brakeman, "that was my good Presbyterian training that I received at home, and which is hard to forget."

"Christian training you mean," we remarked by way of humorous suggestion.

"Well," said he, "matters not how you put it, the training was all right."

"There is always one thing I will remember about my father," said he, drawing nearer as he placed his arm on the back of the seat. "During the week for some reason or other he was too busy, but every Sunday morning before he went to church, that old Bible had to come down and we had to keep quiet. We always knew that something was doing when father took down the old Book. No one dare touch that Bible but father. Mother says there are two things in which I resemble father."

"What are they?" we asked. The whistle having blown for the next stop, the brakeman hurried to the door, called the name of the station and touched bottom. Returning he continued, "The things in which mother says I resemble father are that I wind the clock regularly on Sunday morning and read my Bible." Thank God for the brakeman who winds the clock regularly on Sunday morning and reads his Bible. This gives us a peep into his home and into his heart. Would that some Thomas Hovenden might make a canvas pulsat not alone with Breaking the Home Ties but also Binding the Home Ties. The brakeman who reads his Bible and sees to the old-fashioned time piece on the mantle will be the man most likely to love his home, his wife and his children.



## Illustrations from Literature

### "THE STREAM AND MR. STAGNANT." (378)

Prov. 11: 24; Luke 6: 38; 2 Cor. 9: 6.

The Rev. Peter Mackenzie, an eccentric but powerful Methodist preacher, often used with great effect the following illustration: "One morning a bright stream from the mountains passed a large sheet of water, which he would call Mr. Stagnant. 'Good morning, my canny darling,' said Mr. Stagnant. 'Whither away in such haste?' 'Oh,' said the rill, 'I have a cupful of water, and I am going to the sea with it.' 'But,' said Mr. Stagnant, 'you had better be careful. We have had a very backward spring, and there is every prospect of a very hot summer. I would therefore advise you to husband your resources.' 'If that is the case,' said the rill, 'there is all the more need for me to hasten on, and do good with the little I have; so good morning, Mr. Stagnant.' The little rill ran on, blessing and being blest. It made such sweet music that other rills were attracted, and glad to join it. Trees gathered on its banks and as though grateful for its moisture, spread their broad arms over it during the hot days of summer. The miller smiled on it, for it turned his wheel. The farmer was glad at its approach, for it made his pastures greener. The birds stooped and dipped their bills in it, and then soared higher and sang sweeter. And thus it ran on till it lost itself in the sea. But God drew up sufficient water from the sea, condensed it in the atmosphere, and, by means of his cloud carriages, baptized ever and anon the mountain tops, so that the little rill never ran dry—January nor June, Christmas nor midsummer. But what became of Mr. Stagnant? He had been quite right in his prophecy. There ensued an exceedingly hot summer; and he became foul and fetid and stenchful. Birds came within a dozen yards of him and then wheeled round, sick and dizzy and faint. Many, as soon as they smelt his breath, turned aside, as though they had been plague-infected. Toads came and spat in his face. Hot cattle got three mouthfuls of him and threw up their heels as though they had advanced thirty stages in the rinderpest. And Heaven, in mercy to man and beast, smote him with a hotter breath and dried him clean up." "There is he that scattereth and yet increaseth; there is that withholdeth more than he meet, and it tendeth to poverty."

### THE PAINTED ROCKS. (379)

Gen. 3: 6; Prov. 14: 12; Matt. 4: 8, 9.

We may easily be deceived by the glamor with which evil is frequently invested. Imagination, passion, fashion, often wonderfully transform and glorify forbidden things. In South America and elsewhere are mountain ranges distinguished by extraordinary coloring. If an immense quantity of scarlet, vermillion and yellow ochre paint were made to gush over the rocks, it could not produce a more brilliant depth of coloring than nature has spontaneously created. They are known as "The Painted Rocks," because they are decorated by reds, purples, greens and yellows in marvelous mixtures. But these mountains have nothing but their brilliant coloration.

Scarcely a lichen or moss grows on their surface, and the precious metals are never found in them. This curious aspect of nature is exactly representative of many of the evil things, places and practices which abound in human society and life; they are seductive to the imagination, whilst utterly worthless and disappointing. Carmel with its flowers, Lebanon with its cedars, or Hermon with its snows, is gloomy and disappointing compared with the gaudy hues of the glowing slopes up which the devil lures his victims. "The dark mountains" of obvious and cruel evil are less dangerous than these mounts of Satanic transfiguration.—*W. L. Watkinson.*

### "A WALL OF FIRE." (380)

Isa. 49: 2; 26: 20; 2 Cor. 1: 10.

The story is told of a godly family whose home lay across the track a returning army was expected to follow, when flushed with victory and athirst for rapine and blood. "Be a wall of fire unto us, O God," was the prayer which the father put up as he knelt at the household altar ere retiring for the night, and having thus committed himself and his circle to the hands of a preserving God, he and they laid them down in peace and took their quiet rest, knowing who it was that made them dwell in safety. The night watches hastened on, morning came, and the family awoke. All was unwontedly dark and still when they arose. There was no light from chink or from window, nor sound of stirring life around. Noiselessly, and all unseen, the hand whose protection they craved for stole forth from the wintry heavens, not, indeed, in the shape of a wall of fire, but in something as sufficient and safe—in wreath upon wreath of riven snow. Meanwhile the foe had passed by, and had gone on his way, and those whom he threatened breathed freely, for they knew that their tabernacle was at peace. So has God proved his people's refuge and fortress, a very present help in their time of trouble. So has he said to them, "Come, my people, and enter into thy chambers, and shut to thy doors about thee, till the indignation be overpast." Thus has he covered them in the shadow of his hand.

### DOING BETTER THAN PRAYING. (381)

Isa. 60: 1; Rom. 13: 11; Eph. 5: 14.

To become awake to the overworld and greater life is largely a question of personal sincerity and decision. Dr. Adam Clarke, the commentator, was well known as an early riser. A young preacher regretted his inability to follow the doctor's example, and was anxious to know the secret of his success. "Do you pray about it?" inquired the youth. "No," was the reply, "I get up."

### "LIKE BEES." (382)

Ps. 118: 12; Isa. 30: 15; Luke 21: 19.

It is said that the way the natives in the East take honey without being stung by the bees is very wonderful. They are protected by their dress in the very least degree, and yet although surrounded by clouds of angry bees they rarely suffer. The explanation given is that these natives are quite passive, deliber-



ate in their movements, making no effort to protect themselves, not attempting to drive the swarm away, and if a bee settles upon them, it stings them no more than it would attempt to sting a log of wood. The Westerner, on the other hand, is nervous, restless, combative; he attempts to frighten the bees, is manifestly scared himself, makes a noise, gesticulates, runs away, and ends by being badly punished. Our troubles in life compass us about like bees; buzzing, angry clouds threaten us constantly. Let us fret and fume and we shall feel the sting and miss the honey; let us live in quietness and confidence and we shall taste the sweetness and escape the sting.

A SPOT OF GOOD IN THE WORST. (383)  
1 Kings 14: 13; 2 Chron. 19: 3; Luke 8: 15.

"A criminal who had been charged with nearly every crime in the calendar and was considered a reckless desperado of the worst type, was photographed for the rogue's gallery, and then led away to be hanged. As I walked with him toward Broadway I failed utterly to find anything responsive in his sunken nature. When we reached Broadway a run-away car was coming towards us at a terrible rate. The motorman was doing his best to stop the car, but in vain. Ahead of him his eyes were fixed in horror on the track. Instinctively I turned to see what he saw. My heart stood still. In the middle of the track tottered a baby. On the sidewalk the frantic mother was held by two policemen who were preventing her from perishing with the child. It was too late. No one could reach the track in time to save the child. The baby raised its arms toward the bell that clanged over its head. The crowd turned away to avoid the sight of the mangled form as the car passed by. But the track was clear, and the prisoner had taken the one chance in a million of saving the little one's life and stood at one side with the child laughing in his arms."—*Jacob A. Riis.*

FAIRY KIDNAPPERS. (384)

Ps. 51: 7; Is. 1: 18; Rev. 3: 4; 19: 8.

Innocence is the secret of courage; we are made cowards by our sins. It is an old superstition that fairies steal children; but it was believed that the uncanny thieves had no power to molest any child who was dressed in white, and years ago it was a common thing in Ireland to clothe children altogether in pure white to preserve them from the ghostly kidnappers. It was not altogether a superstition; we are all safe from malign powers just as we walk in white raiment.

"Jesus, thy blood and righteousness  
My beauty are, my glorious dress,  
Midst flaming worlds in these arrayed  
With joy shall I lift up my head."

THE ARMOR OF GOD. (385)

Eph. 6: 11.

Just recently at the Cape of Good Hope a diver was pursuing his vocation in the depths when his hand was suddenly seized by the tentacle of a gigantic octopus. Fortunately, with the other hand, the man was able to transmit the danger-signal to his companions above, who immediately raised him. On the unfortunate diver emerging from the waters

the spectators were horrified to see that his armor was almost entirely enveloped in the slimy folds of the frightful devil-fish, which only relaxed its grasp when hewed to pieces by axes. How that submerged explorer in the awful embrace of the sea monster would bless the brazen panoply in which he was encased, and which ensured his salvation! What that armor was to the diver in his ghastly conflict in the muddy abyss—the love of truth, the power of holiness, the refuge of prayer are to a sincere soul assaulted by dark temptations.

THE BIBLE NO RESPECTER OF PERSONS. (386)

Eph. 6: 5-9.

A missionary traveling some years ago in the Southern states, coming to a lonely farmhouse at nightfall deemed it wise to negotiate for hospitality. Before going to rest he proposed family worship, which seemed a new departure. The servants were called in and he began to read, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service as men pleasers, but as servants of Christ, doing the will of God from the heart." As he was reading, the farmer whispered to his wife, "That is capital; we must give each of our men and women servants one of those books." The reading went on: "And ye masters, do the same things unto them, forbearing threatenings; knowing that your Master also is in heaven." "Ah," said one of the servants, "that is one for our master."

WHAT ARE PEOPLE CHRISTIANS FOR? (388)

Matt. 6: 15; Luke 6: 37; Rom. 12: 20.

"The story is told how in 1853 a man made an attempt one night to extort money from Mr. Gladstone, then in office as chancellor of the exchequer, by threats of exposure; and how he instantly gave the offender into custody, and met the case at the police office. The man was committed for trial. Mr. Gladstone directed his solicitors to see that the accused was properly defended. He was convicted and sent to prison. By and by Mr. Gladstone inquired from the governor of the prison how the delinquent was conducting himself. The report being satisfactory, he next wrote asking that the prisoner should be let out. There was no worldly wisdom in it, we all know. But then what are people Christians for?"—*Morley's "Gladstone."*

THE MEANING OF LIFE. (389)

Matt. 16: 26 (R. V.); 1 John 2: 17.

Morley closes his "Life of Gladstone" with the following suggestive words: "Let us leave off with thoughts and memories of one who was a vivid example of public duty and of private faithfulness; of a long career that with every circumstance of splendor, amid all the mire and all the poisons of the world, lighted up in practice even for those who have none of his genius and none of his power, his own precept, 'Be inspired with the belief that life is a great and noble calling; not a mean and grovelling thing, that we are to shuffle through as we can, but an elevated and lofty destiny!'"

# Biographical Illustrations

From "Handbook of Illustrations" by C. H. Kilmer.

## A DISASTROUS DECISION. (390)

Aaron Burr tells us that when he was about nineteen years of age he saw that a decision must be made between the world and God. He went into the country for a week to consider the matter. He then made a resolution never again to trouble himself about the soul's salvation. From that time he threw himself recklessly into sin, sinking lower and lower in depravity and unrighteousness.—*E. B. Mason.*

## GARFIELD'S COURAGE. (391)

When James A. Garfield was a boy at Williams College he climbed up Mount Greylock one day with a number of companions, and passed the night on the mountain top. Seated around the campfire they sang college songs, and told stories all the evening. As they were about to lie down for the night, young Garfield took a testament out of his pocket and said: "Boys, it's my custom to read a chapter in the Bible and have prayer before going to bed. Shall we have it together?" And they did. It was Garfield's faithfulness in all his duties and obligations that won for him his great success and a nation's admiration.

## KNOWN AND READ. (392)

I have read that Benjamin Franklin tried to convince the farmers of his day that plaster enriched the soil. All his philosophical arguments failed to convince them; so he took plaster and formed it into a sentence by the roadside. The wheat coming up through those letters was about twice as rank and green as the other wheat, and the farmers could read for months in letters of living green, the sentence, "This has been plastered." Argument and culture and fine sermons cannot convince sinners; they want to read in pulpit and pew in our utter separation from the world, in our contentedness of mind and victorious joy, the clear-cut truth, "This has been sanctified by the Holy Ghost."—*Advocate of Holiness.*

## BISMARCK'S FAITH. (393)

I do not know whence my sense of duty should come except from God. Titles and decorations have no charm for me. All the steadfastness with which for these ten years I have resisted every conceivable absurdity has been derived only from my resolute faith. Take this faith from me, and you take my country, too. \* \* \* How willingly I would leave it all! I am fond of country life, of the fields and the woods. Take away from me my belief in my personal relation to God, and I am the man to pack up my things tomorrow, to escape to Varzin and look after my crops.—*Prince Von Bismarck.*

## ON THE PLATFORM THROUGH FAITH. (394)

Sam Jones was talking to a man of weak faith. The doubter asked if Mr. Jones could not give him a demonstration of religion.

"None," was the reply. "You must get inside the fold, and the demonstration will come

of itself. Humble yourself, have faith, and you shall know the truth."

"In other words, I must believe, accept it before it is proved, and believe it without proof."

"Now, hold on right here. Out West they have a place for watering cattle. The cattle have to mount a platform to reach the troughs. As they step on the platform their weight presses a lever, and this throws the water in the troughs. They have to get on the platform, through faith, and this act provides the water and leads them to it. You are like a smart steer that slips around to the barnyard and peeps in the trough without getting on the platform. He finds the trough dry, of course, for it needs his weight on the platform to force the water up. He turns away disgusted, and tells everybody there's no use getting on the platform, for there's no water in the trough. Another steer not so smart, but with more faith, steps on the platform, the water springs into the trough, and he marches up and drinks. That's the way with religion. You've got to get on the platform. You can't even examine it intelligently until you are on the platform. If you slide around the back way you'll find the trough dry. But step on the platform, and the water and faith come together without any trouble—certain and sure and abundant."—*De-troit Free Press.*

## GOD'S FORBEARANCE. (395)

Wherever Alexander the Great encamped with his army before a fortified city and laid siege to it, he caused to be set up a great lantern, which was kept lighted by day and night. This was a signal to the besieged, meaning that as long as the lamp burned they had time to save themselves by surrender, but that when once the light should be extinguished, the city and all that were in it, would be irrevocably given over to destruction. And the conqueror kept his word with terrible consistency. Now it is the good pleasure of our God to have compassion and to show mercy. But a city or a people can arrive at such a pit of moral corruption that the moral order of the world can be saved only by its destruction. It was so with the whole race of men at the time of the flood, with Sodom and Gomorrah at a later period, and with the Jewish people in our Saviour's time. But before the impending stroke of judgment fell, God always, so to speak, set up the lamp of grace, which was not only a signal of mercy, but also a light to show men that they were in the way of death, and a power to turn them from it.—*Otto Funck.*

## THE SINNER'S FOLLY. (396)

Be not like the foolish drunkard who, staggering home one night, saw his candle lit for him. "Two candles," said he, for his drunkenness made him see double. "I will blow out one," and as he blew it out, in a moment he was in the dark.

Many a man sees double through the drunkenness of sin—he thinks he has one life to



sow his wild oats in, and then the last part of his life in which to turn to God; so like a fool, he blows out the only candle that he has, and in the dark he will have to lie down forever.—*Spurgeon*.

#### CASK-HEAD MADONNA. (397)

You may have noticed that Raphael's Madonna of the chair is a round picture, instead of the usual square form. It is said that he was not satisfied with his other Madonnas and wished to make one that would surpass his previous attempts. One day as he was passing along the street, he saw a woman sitting in the doorway of a house, holding her baby in her arms. He was so pleased with the sight that he decided to use them for his picture, and decided to make the drawing at once. He could find nothing but the head of a cask. The picture thus sketched has become one of the most famous madonnas. He used what he had at hand and made as grand a picture as if it had been placed on the most carefully prepared canvas. The teacher and preacher are doing this same thing every day—taking common boys and girls and making valuable workers of them.

#### GLADSTONE'S CHARITY. (398)

Deut. 15: 7, 8; Rom. 12: 8; 2 Cor. 9: 7.

Gladstone attached much importance to the dedication of a certain portion of our means to purposes of charity and religion. His example backed his precept. He kept detailed accounts under these heads from 1831 to 1897, and from these it appears that from 1831 to 1890 he had devoted to objects of charity and religion upwards of seventy thousand pounds, and in the remaining years of his life the figure in this account stands at thirteen thousand five hundred—this besides thirty thousand pounds for his cherished object of founding the hostel and library at Saint Deiniols. His friend of early days, Henry Taylor, says in one of his notes on life that if you know how a man deals with money, how he gets it, spends it, keeps it, shares it, you know some of the most important things about him. His old chief at the Colonial office in 1846 stands the test most nobly.—*Morley's "Gladstone."*

#### THE GLOWING COAL. (399)

A pastor once visited a member of his church whose pew was more often vacant than occupied. He found him seated in his home before a cheerful fire. Without saying a word he took the tongs and removed a live coal from the fire and placed it alone on the hearth, watched it turned from the red glow of heat to a black, charred mass. The member watched the proceedings with interest, and finally said, "Sir, you need not say a single word, I will be there hereafter."—*H. V. Tanner*.

If Jesus Christ is everything to me, I know he can be everything to any man, and because I know it then woe is me if I do not do all that is in my power to let every man who does not know Jesus Christ share him with me. There is no escape from this logic. If I love Jesus Christ, which means if I am loyal to him, which means if I keep his commandments, I am in touch with everybody to the ends of the earth who needs him, and I cannot wash my hands and say that you must excuse me from this matter.—*Maltbie D. Babcock*.

## Present-Day Parables

BY A. J. ARCHIBALD.

### PURIFY THE SOURCE. (400)

Psa. 51: 10.

When Frénchmen went down to dig the Panama canal, they took doctors to cure patients of fever; but the fever took patients, doctors and all, and was triumphant. When the United States went to Panama, she took great ditchers and immense quantities of sewer pipe. The region was drained, laborers were well; and doctors merely drew their pay. While the swamps were there, the foul air would rise and water would be infected, and the men who dwelt above must suffer. When the swamps were gone the fever ended.

Create in me a clean heart, O, God;

And renew a right spirit within me.

### THY FATHER. (401)

Matt. 6: 32.

James I. of England, had a daughter, Elizabeth, who was married to the Elector of Hanover. For some time she sat upon her little throne beside her husband in that petty German kingdom. By and by enemies swarmed in, and it looked dark for the husband of James' daughter. His throne was tottering, and Elizabeth sent appeal after appeal beseeching aid. James was rich. Soldiers by the thousand were eager for active service, and had he showed any enthusiasm Parliament would have given consent. But selfishly, miserly, James held back his hand till too late; then he sent 2,000 men. All Europe marvelled at such a father! We need not marvel, when we remember that while he ruled in Scotland he allowed his own mother, Mary, to be put to death by England's queen with scarce an effort to save her. He forgot his daughter, as he had his mother. When disaster is knocking at the door, then the human father that does not hear our cry for help is a monster. When Jesus said, "Call him 'Father,'" did he not mean that in time of our distress He would come to the aid of his children? He is "our Father."

### RETRIBUTION. (402)

Gal. 6: 7.

Look over the life of Queen Elizabeth, and the outstanding feature, in addition to her ability, was her selfishness. But follow it through to the end and find that she suffered keenest anguish. When her favorite, Essex, was about to be executed, Elizabeth said to herself and her courtiers, "I would save him; but I will not unless he humbles himself and asks me to." No message came to the queen and Essex died. Then was the queen overwhelmed with remorse and from that hour on, her pain at heart told on her physical health. She never could forget Essex. Then there came the day when a lady of the court lay dying. She sent for the queen and confessed to her that Essex had sent by her a humble message and the ring, asking for life; but she wished him dead, so had not delivered it to her majesty. Elizabeth was a tigress in a moment; but a tigress wounded unto death. From that hour she did little else but droop

and moan the name of him she had let die. Poor, selfish Queen Bess suffered and died.

God has made us capable of suffering. We are made capable of the highest happiness, or the most dire woe. But in either case we "shall reap what we sow."

#### TRUTH TRIUMPHANT. (403)

Rev. 15: 4.

When Kitchener had won his victory in Soudan a cry of triumph went around the world. The Calipha was down! But was it surprising that he won? It would have been strange if he had failed. British troops were armed with quick firing rifles, with batteries at the flanks of the battalions of infantry. The foe had a few old rifles, but mostly old muskets and spears. Before he could strike, the British weapons, reaching out, began to mow them down; they fell in long ranks or fled in terror from the field! Kitchener was bound to win!

And so we look back across the centuries and we behold the long columns of ignorance, and superstition, and bigotry, sweeping on to overwhelm the Kingdom; and Truth went out to meet them. They were crumpled up, and thrown back, and cast away. It could not be otherwise! Truth always wins! Error dies "among her worshipers." Fear not for the Kingdom!

#### JUSTICE. (404)

Gal. 6: 7.

About the time that the Thaw trial began in New York, the Chicago Herald published a cartoon, with a great question. It was a picture of a door and a flight of stone steps leading up to it. On the steps was a multitude of wealthy people, and the throng had jammed in the door and none could move. In the midst of the throng was a large female. On her shoulders were balances and in her hand a sword. She, too, was caught in the throng. Underneath was written, "Will Justice get in?"

Whether she does or not, at the great bar of God, Justice will get in and hold sway, for under His regime. "Whatsoever a man soweth that shall he also reap."

#### Revival Fuel

#### VISIBLE FRUIT. (405)

Matt. 3: 8.

An incident is related of a certain preacher, who, on going to a new charge and learning something of the peculiarities of his work, preached three successive Sabbaths on the text—"Except ye repent ye shall all likewise perish."

Though changing somewhat the sermon, on the Monday following the third sermon, the preacher was interrogated by the leading members of the church as to the reason for his doing as he had. His reply was "I preach for effect; and when the desired result is produced I will change my text."—*Rev. H. A. Bushnell.*

#### THE SHEPHERD JOY. (406)

John 15: 6.

Dwight L. Moody says, "I was much cheered in Birmingham by a circumstance I heard of,

when I returned after an absence of eight years. I was told of a lady, who had gone to one of the meetings eight years before and heard the speaker remark, that he pitied any man or woman who had themselves been in the Kingdom of God for any length of time and never had the luxury of leading a soul to Christ. Then she heard Mr. Sankey sing, "Nothing but Leaves." She knew she never had the luxury of leading a soul to Christ. Her profession up to that time had borne no fruit. She had set to work and the first thing she did was to speak to a poor fallen sister in the street. She got so interested in that one woman that she gave up all her spare time to this class, and now has the names of between two and three hundred who have been rescued and helped to live pure and useful lives."

#### HOME STUDY AND PRACTICE. (407)

Cor. 7: 12-14.

John Angell James, the famous Birmingham minister, said in one of his lectures: "If I have a right to consider myself a Christian, If I have attained to any usefulness in the Church of Christ, I owe it, in the way of instrumentality, to the sight of a companion who slept in the same room with me. He bent his knees every night in prayer, and that roused my slumbering conscience and sent an arrow to my heart. For, although I had been religiously educated, I had neglected prayer and cast off the fear of God. My conversion followed and my preparation for the work of the ministry. Nearly half a century has rolled away since then, but that little chamber, and that praying youth are still present to my imagination and will never be forgotten, even amid the splendors of heaven and through the ages of eternity.—*Rev. Theodore L. Cuyler, D. D.*

#### DOUBTS DISPELLED. (408)

1<sup>st</sup> Th. 5: 14.

During a revival season in Detroit, a young man gave a brief account of his conversion. Embarrassed with doubts and difficulties, he had postponed his choice of Christ until he should have some questions answered. But, moved by the voice of the Spirit he yielded himself to the truth in a full surrender to God, thinking that he would ask his questions afterward. "But," said he, "I found then that I had no questions to ask." Out of the heart proceed the very vapors that becloud the sun. The surest way to clear the atmosphere is to cleanse the heart.—*Dr. A. T. Pierson.*

#### SIN A DISTORTER. (409)

Prov. 5: 12-14.

Talmage says, "I stood in a house in one of the Long Island villages, and I saw a beautiful tree, and said to the owner, 'That is a very fine tree, but what a curious crook there is in it.'"

"Yes," said he, 'I planted that tree, and when it was a year old I went to New York and worked as a mechanic for a year or two. When I came back I found they had allowed something to stand against the tree, so it has always had that crook.'"

Rev. C. E. Butler says the Old Testament word for "sin" is derived from a word meaning "to twist or distort."



# THE ECCLESIASTICAL YEAR—FEBRUARY

REV. G. B. F. HALLOCK, D. D.

## Lincoln's Birthday

(Born Feb. 12, 1809.)

Many noble men have filled the office of President of the United States, but amongst that list of great and good, no name stands higher than that of the martyred president, Abraham Lincoln.

Almost forty-three years ago he lost his life. It was in April, of 1865, that he was murdered and, as the news spread throughout the country, grief was universal. It seemed impossible to believe that anyone had been cruel enough to injure "Honest Abe," the faithful friend of the American people.

Many pastors observe Lincoln's birthday in sermons or Sunday School addresses. It is a good time to teach lessons of temperance to the young, lessons of patriotism, industry, honesty, courage, to old and young alike, from the life of one of the noblest of men.

### LINCOLN AND TEMPERANCE. (410)

It was like Lincoln to keep a promise when he made one.

While wine drinking was the fashion all about him, Mr. Lincoln never forgot his dead mother's request that he should close his lips to all strong drink. Once when he was a member of Congress, a friend criticised him for his seeming rudeness in declining to test the rare wines provided by their host, urging as reason for the reproof, "There is certainly no danger of a man of your years and habits becoming addicted to its use."

"I meant no disrespect, John," answered Mr. Lincoln, "but I promised my precious mother only a few days before she died that I would never use anything intoxicating as a beverage, and I consider that promise as binding today as it was the day I gave it."

"There is a great difference between a child surrounded by a rough class of drinkers and a man in the home of refinement," insisted the friend.

"But a promise is a promise forever, John, and when made to a mother it is doubly binding," replied Mr. Lincoln.

He had great love for his mother and respect for her memory. He once said:

"All that I am, all that I hope to be, I owe to my angel mother."

Would that all mothers had such sons!—*National Advocate*.

### LINCOLN AND THE CHILDREN.

(411)

The very children knew him (Lincoln), for there was not one of them for whom he had not done some kind deed. "My first strong impression of Mr. Lincoln," says a lady of Springfield "was made by one of his kind deeds. I was going with a little friend for my first trip alone on the railroad cars. It was an epoch of my life. I had planned for it and dreamed of it for weeks. The day I was to go came but as the hour of the train approached, the hackman, through some neglect, failed to call for my trunk. As the minutes went on, I realized, in a panic of grief,

## Washington's Birthday

(Born Feb. 22, 1732.)

that I should miss the train. I was standing by the gate, my hat and gloves on, sobbing as if my heart would break, when Mr. Lincoln came by.

"Why, what's the matter?" he asked, and I poured out all my story.

"How big's the trunk? There's still time, if it isn't too big." And he pushed through the gate and up to the door. My mother and I took him up to my room where my little old fashioned trunk stood, locked and tied. "Oh, ho," he cried; "wipe your eyes, and come on quick." And before I knew what he was going to do, he had shouldered the trunk, was down stairs, and striding out of the yard. Down the street he went, fast as his long legs could carry him. I trotting behind, drying my tears as I went. We reached the station in time. Mr. Lincoln put me on the train, kissed me good by, and told me to have a good time. It was just like him."—*Ida M. Tarbell*.

### ABRAHAM LINCOLN. (412)

"And so they buried Lincoln? Strange and vain.

Has any creature thought of Lincoln hid  
In any vault 'neath any coffin lid,  
In all years since that wild spring of pain?  
'Tis false—he never in the grave hath lain.  
You could not bury him although you slid  
Upon his clay the Cheops Pyramids,  
Or heaped it with the Rocky Mountain chain.  
They slew themselves—they but set Lincoln free.

In all earth his great heart beats as strong,  
Shall beat while pulses throb to chivalry,  
And burn with hate of tyranny and wrong.  
Whoever will may find him, anywhere  
Save in the tomb. Not there—he is not there."

—*James McKay*.

### LINCOLN ON LABOR AND CAPITAL. (413)

"Honest Abe" was always and intensely the friend of the laboring masses. His laconic words, "God must be a lover of the common people or he would not have made so many of them," is an index of his own feelings towards the toiling masses.

At the same time he cherished a high regard for the rights of capital as well as for the rights of labor. This is indicated in his words as follows:

"Labor was prior to capital, but property is the fruit of labor! Let no man, therefore, who is houseless, pull down the house of another, but let him labor diligently to build one for himself, thus assuring that his own shall be safe from violence when built." How he clove every word of the sophistries by which slavery was defended when he said, in his Cooper Institute speech: "If slavery is right, all laws and institutions against it are then wrong, and should be silenced and swept away. If it is right, we cannot justly object to its nationality and universality; but if it is wrong,

we cannot justly insist upon its extension and enlargement?"—*Religious Telescope*.

#### BAD ENOUGH ON SHORE. (414)

President Lincoln, being once asked, after a long steamboat voyage along the coast, how he was, replied: "I am not feeling very well. I got pretty badly shaken up on the bay coming down, and am not altogether over it yet."

"Let me send for a bottle of champagne for you Mr. President," said a staff officer, "that is the best remedy I know of for seasickness. Won't you try it?"

"No, no, no, my young friend," replied the President. "I've seen many a man in any time seasick ashore from drinking that very article."

#### LINCOLN'S KINDNESS OF HEART. (415)

Lincoln and some friends were out walking one windy day in spring when they came upon two tiny, helpless birdlings lying on the ground. The strong wind had blown them from the shelter of their nests. Bending, he gently picked up the poor little things and warmed them in his hand. Then from tree to tree he went in search of the nest from which they had fallen. It was in an apple tree and the father and mother birds were twittering anxiously around the nest. He put them carefully in the nest, though his friends laughed at him for stopping in the midst of grave discourse to look after a little bird. But he only said, "I could not have slept tonight if I had not first seen those babies safe under their mother's wing."—*Selected*.

#### LINCOLN'S CLASSIC. (416)

Competent critics have pronounced Lincoln's address at Gettysburg "a masterpiece which belongs to the classics of literature." On his congratulating Edward Everett on the success of his effort on that occasion the latter replied, in the fervor of his emotion, "Ah, Mr. President, how gladly would I exchange all my hundred pages to have been the author of your twenty lines!"

Major Harry T. Lee, who was himself a participant in the battle of Gettysburg; and occupied a seat on the platform at the dedication, says that the people listened with marked attention through the two hours of Mr. Everett's noble and scholarly oration; but that when Mr. Lincoln came forward, and, in a voice burdened with emotion, uttered his simple and touching eulogy on "the brave men, living and dead, who struggled here," there was scarcely a dry eye in the whole vast audience.—*Religious Telescope*.

#### BLACKING HIS BOOTS. (417)

President Lincoln was blacking his boots one day when a number of foreign diplomats were unexpectedly ushered in. One of them, seeing Lincoln's occupation, said rather sneeringly: "Mr. President, in the countries we represent our Chief Executives do not black their own boots." "Is that so," said Lincoln, looking up with apparent surprise and interest, "whose boots do they black?"

#### LINCOLN'S ADVICE. (418)

"I like to see a man proud of the place in which he lives. I like to see a man who lives in it so that his place will be proud of him."

"Be honest, but hate no one; overturn a man's wrongdoing, but do not overturn him unless it must be done in overturning the wrong."

"Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong."

#### HOW LINCOLN WON HIS CASE. (419)

The lawyer whose honesty is proved, says Justice Brewer in the *Atlantic Monthly*, has the confidence of the judge and jury. A story of Abraham Lincoln is an illustration: He was appointed to defend one charged with murder. The crime was a brutal one; the evidence entirely circumstantial; the accused a stranger. Feeling was high against the friendless defendant. On the trial Lincoln drew from the witnesses the full statement of what they saw and knew. There was no effort to confuse, no attempt to place before the jury the facts other than they were. In the argument, after calling attention to the fact that there was no direct testimony, Lincoln reviewed the circumstances, and after conceding that this and that seemed to point to the defendant's guilt, closed by saying that he had reflected much on the case, and while it seemed probable that defendant was guilty, he was not sure; and looking the jury straight in the face, said: "Are you?" The defendant was acquitted, and afterward the real criminal was detected and punished. How different would have been the conduct of many lawyers! Some would have striven to lead the judge into technical errors with a view to an appeal to a higher court. Others would have become hoarse in denunciation of witnesses. The simple, straightforward way of Lincoln, backed by the confidence of the jury, won.

#### LINCOLN AND THE SENTRY. (420)

Foreign visitors are surprised to find that there are no sentries at the White House. During the war a solitary soldier mounted guard, and on one occasion had an amusing colloquy with President Lincoln.

Mr. Lincoln emerged from the front door, his lank figure bent over as he drew tightly about his shoulders the shawl which he employed for such protection, for he was on his way to the war department at the west corner of the grounds, where in times of battle he was wont to get the midnight dispatches from the field.

As the blast struck him he thought of the numbness of the pacing sentry, and, turning to him, said:

"Young man, you've got a cold job tonight; step inside and stand guard there."

"My orders keep me out here," the soldier replied.

"Yes," said the President in his argumentative tone; "but your duty can be performed just as well inside as out here, and you'll oblige me by going in."

"I have been stationed outside," the soldier answered and resumed his beat. "Hold on



there!" said Mr. Lincoln, as he turned back again; "it occurs to me that I am commander-in-chief of the army and I order you to go inside!"

## AN ENEMY OF THE RUM TRAFFIC. (421)

As early as 1812 Mr. Lincoln bravely and publicly declared himself the enemy of the drunkard-making business. On February 22, of that year, in a Washington's birthday address, he said:

"Of our political revolution of 1776 we are all justly proud. It has given us a degree of political freedom far exceeding any other nation of the earth. In it the world has found a solution of the long mooted problem as to the capability of man to govern himself. In it was the germ which has vegetated and still is to grow and expand into the universal liberty of mankind.

"But with all these glorious results, past, present, and to come, it had its evils, too. It breathed forth famine, swam in blood, and rode in fire; and long, long after, the orphan's cry and the widow's wail continued to break the sad silence that ensued. These were the price, the inevitable price paid for the blessings it brought.

"Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery unmitigated, a greater tyranny deposed—in it, more of want supplied, more disease healed, more sorrow assuaged. By it, no orphans starving, no widows weeping; by it, none wounded in feeling, none injured in interest. Even the dram-maker and dram-seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom! With such an aid, its march cannot fail to be on and on, till every son of earth shall drink in rich fruition the sorrow-quenching draughts of perfect liberty. Happy day, when, all appetites controlled, all passions subdued, all matter subjugated, mind all-conquering mind—shall live and move, the monarch of the world! Glorious consummation! Hail, fall of fury! Reign of reason, all hail!

"And when the victory shall be complete—when there shall be neither a slave nor a drunk, and on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory! How nobly distinguished that people who shall have planned and nurtured to maturity both the political and moral freedom of their species!"

The sentiments and the hopes expressed above are an index to his character and a prophecy of his future greatness. The great-hearted friend of liberty, of his country, and of his race, could not be other than the unflinching enemy of the traffic that degrades manhood and womanhood, impoverishes the country, and assassinates liberty.

These are good words to recall in these days when in so many parts of our country we have the rum traffic on the run.

## Washington's Birthday

February, the stormy, closing month of winter, gave to America, our Washington and our Lincoln. Of Washington it has well been said that he belonged to the whole world. No people can monopolize him, no nation can claim him exclusively.

Like the tallest peak of the Himalayas, he towers above all others, the pioneer of matchless self-sacrifice and masterly ability, who first blazed the way through the wilderness of caste, ambition, oppression and war to the successful establishment of government of, by and for the people. As it strange then that his name should be revered throughout the world, and his birthday celebrated annually by the citizens of the great Republic he founded?

That in character and life, he is a model of well-rounded citizenship to which the rising generations may ever look up with admiration and profit all will agree. What made him so? A few plain, fundamental characteristics. Among these we name:

1. First: Obedience and affectionate devotion to his parents. Although his father died when he was only a lad, he ever cherished his memory with a tender affection. His sore bereavement only drew him the more closely and sympathetically to his sorrowing mother; and it is authoritatively stated that it was only his unwillingness to disregard his mother's wishes that caused him to abandon a cherished purpose to adopt a seafaring life, even after his trunk was packed to start on his first voyage. God can but honor the youth and the young man who so tenderly yields his own preferences to those of a sorrowing mother.

2. Second: Washington was a gentleman. Honest, conscientious, upright, unselfish, courteous in all his associations, in the transaction of all his business, and in the discharge of all the duties which positions of trust and vital importance imposed, he could but win the respect and command the esteem of all good people.

Being a gentleman in the best sense of that good old English word, he was absolutely free from self-seeking, lived for the good of others, gave himself, with the best that was in him, in the service of his country, then in the throes of a mighty struggle for existence, had his all—home, lands, social position, and life itself—upon freedom's altar, a willing sacrifice to American liberty. What a character for emulation! what a model of true citizenship for our young men to fashion their lives after! what a standing rebuke to the selfish, ambitious, place-seeking and grafters in church and state!

3. Third: Washington was a devout, God-loving, God-fearing Christian. He believed the Bible to be God's inspired message to man, he believed in Jesus Christ as the Son of God and the Redeemer of the world, he revered and obeyed the teachings of the Man of Galilee, he belonged to, respected, and contributed to the support of an orthodox branch of the Christian church.

In accord with his Christian faith, he was a man of prayer. In evidence of this, he is seen on his knees during the lonely night watches invoking the compassion and assistance of Al-

mighty God in behalf of his freezing, starving soldiers at Valley Forge. Washington's prayers saved the heroes of seventy-six from starvation, and Lincoln's prayers gave the Union army victory at Gettysburg.

America is rich in the number and greatness of her heroes, statesmen and philanthropists, and at the head of them all must ever stand the matchless name and the imperishable fame of George Washington.—*Selected.*

## WASHINGTON'S MESSAGE TO THE TWENTIETH CENTURY.

"By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him which is invisible." Heb. 11: 27.

Moses forsook Egypt, and Washington turned his back on king and court, that he might leave an imperishable heritage to his country. We do not defy our great men, but we recall and commemorate their virtues and service.

1. All witnesses prove his mingled greatness and goodness. The Marquis de Chastelux said he left on him the impression of a perfect whole. Guizot calls him "Of all great men the most virtuous and most fortunate." Channing says: "He serves us by his high moral qualities. He led a revolution without suggesting doubt of his own purity."

2. This made him the center and bond of the nation's confidence.

3. He shows us how personality counts in public affairs; personal integrity is the secret of good citizenship.

4. He shows how great ideas and great movements reach success through personal conduct. What we need is applied personality.

5. Our problems of bewildering growth—the city slum, the Southern race problem, the Mormon menace—can be met only by personal virtue.

6. Washington shows the need and power of true religion. Our three great Presidents found the help of prayer; Washington at Valley Forge, Lincoln at Gettysburg, and McKinley over the Philippines.—*Rev. F. R. Marsten, D. D.*

## WASHINGTON. (422)

Soldier and statesman, rarest union;  
High posed example of great duties done  
Simply as breathing, a world's honors worn  
As life's indifferent gifts to all men born;  
Dumb for himself, unless it were to God,  
But for his barefoot soldiers eloquent,  
Trampling the snow to coral where they trod,  
Held by his awe in hollow-eyed content;  
Modest, yet firm as Nature's self; unblamed  
Save by the men his nobler temper shamed;  
Not honored then or now because he wooed  
The popular voice, but that he still withstood;  
Broad minded, higher souled, there is but one  
Who was all this, and ours, and all men's,—  
Washington.

Minds strong by fits, irregularly great,  
That flash and darken like revolving lights,  
Catch more the vulgar eye unschooled to wait  
On the long curve of patient days and nights,  
Rounding the whole life to the circle fair  
Of orb'd completeness; and this balanced soul,  
So simple in its grandeur, coldly bare

Of draperies theatric, standing there  
In perfect symmetry of self-control,  
Seems not so great at first but greater grows  
Still as we look and by experience learn  
The discipline that wrought through life-long  
throes

This energetic passion of repose.

—James Russell Lowell.

## WASHINGTON'S RELIGIOUS LIFE. (423)

Washington, like many of the world's greatest men, had a profound religious instinct. He believed in God and the realities of the invisible world. No less assured was his belief in the supreme divinity and gracious revelation of Jesus Christ. Religion presented itself to him in an institutional and confessional form. He was born and nurtured in the Church of England, and he loved its doctrines, forms and ceremonies even though his tastes were simple and his manners plain. In his devotions he was never enthusiastic or fervid. His religious duties were performed with the same deliberation and regularity which marked other parts of his conduct.

Washington was a constant church-goer. He was a member and vestryman in the Pohick Church, near Mount Vernon, and a vestryman also in the church at Alexandria. At one of these places of worship he was found when at home on the Sabbath. No minor obstacles were allowed to detain him from the House of God. Rev. Lee Massie, the rector of the Pohick Church, assures us that during the war he not infrequently rode ten or twelve miles to church. Mr. Custis says he was especially careful to be present on sacramental occasions. In his inaugural he says: "I shall always strive to prove a faithful and impartial patron of vital religion." While pronounced in his own views of religious truth and in his ecclesiastical attachments, he was tolerant and appreciative of other forms of faith. His tolerance however, never extended to a complacent view of infidelity. He believed the welfare of the nation would be the best conserved by the maintenance and amplification of the Lord's Christian faith by the people.

Washington was a strict observer of the Lord's day. He allowed no work on that day, nor did he indulge in any form of recreation. He rode out only on going to church, and received no callers. While president he admitted no one on the Sabbath but Jonathan Trumbull, who had been his private secretary during the war, and remained ever afterward an intimate friend. In the house of God he was ever a reverent worshiper, participating joyfully in the various acts of devotion. In the army he demanded reverent attention to the public services performed by the chaplain.

We have abundant evidence that he observed private as well as public devotion. Rev. Mr. Davies informs us that he was often found in his place of private prayer during the winter of Valley Forge, and this was no doubt his habit at other times in the war. Robert Lewis, his nephew and private secretary, says: "I accidentally witnessed Washington's private devotions in his library both morning and evening. On these occasions I



saw him kneel prostrate with the Bible before him. I learned this to have been his practice." The Bible and the prayerbook were most frequently in his hands and were read with special diligence on Sunday. On Sunday evening he often had a gospel sermon read in addition, the old English divines having the preference.

"A man inspired;

And, through the heat of conflict, keeps the law

In calmness made, and sees what he foresaw."

—*Zion's Herald*.

#### WASHINGTON'S KINDNESS TO CHILDREN. (424)

But few stories are told of General Washington in which children appear, for he was so very grave and dignified, and so burdened with cares of state that he could hardly be expected to take much notice of little people. I am inclined to believe that he had a warm place in his heart for children though lacking in the faculty of making them know it.

Mrs. Atherton in her story of the life of Alexander Hamilton, entitled, "The Conqueror," says that While General Washington was president, General Lafayette sent his son, George Washington Lafayette, to this country to be cared for a time by the President. France was then in a very unsettled state, and General Lafayette was not permitted to remain at his home, but had to travel from place to place. It was arranged that the lad should live in the home of General Hamilton, Secretary of the Treasury, and a close friend of the President. This was at Philadelphia, for the seat of the Government was then in that city.

The little fellow was very homesick on his arrival, for few could talk to him in his own language. He soon formed a fast friendship with General Hamilton and his little daughter Angelica, for they could talk to him in French. At first he felt in great fear and awe of General Washington, who was so big and grave. Every time the latter came to the house he asked for the children and held one on each knee while he talked to the Secretary about things of which they knew nothing. This fear continued for some time. But after the lad had gone with the President to Mount Vernon for the summer, and came to know his real kindness of heart, they became fast friends, and so continued as long as young Lafayette remained in this country.—*Rev. Oscar M. Vorhes*.

#### LESSONS FROM WASHINGTON. (425)

It was wise forethought that set apart these national holidays. They bring us again face to face with the fundamental element on which our government was founded.

This was characteristic of Jewish life. The Jewish home was a school. The story of Israel was the lesson. The child was continually pointed to the hand of God in their history.

We may learn from Washington's connection with our early history:

1. The need of a recognition of God. One of the first things in his character was the

recognition of God. Valley Forge—Washington in the stillness of night on his knees before God. The fact must continue to be the ground and stability of our institutions. Freedom is not assured by a free government, but by truth apprehended and lived. Recognition of God is the foundation of all truth.

2. The need of your heart in your work. Signers of the Declaration of Independence pledged their lives. Washington put the whole man into the cause. A country is what its citizens make it. Learn from the Father of our land the need of being the best and doing the best in everything.

3. The necessity of an open stand. This is the difference between a politician and a statesman. Washington fought openly for what he thought was right. Contempt always forces itself upon the man who will not commit himself on any question of importance.

In every great crisis of our nation these elements stood out. There is need that they have a large place in every citizen's life every day. Once there was a call for soldiers to save the nation. Now there is a call for men to do their best against the forces of greed, graft, and selfishness—things that undermine all that is real and true.—*Anonymous*.

#### WASHINGTON'S KINDNESS. (426)

Near a little village now called Pleasant Run, in New Jersey, there still stands a portion of an old house in which General Washington once spent a night. This house was in reality a "tavern," and its owner, Hendrick Schamp, was a true patriot for one of his sons, David by name, was a captain in the Continental Army and spent several years in the service of his country. And one grandson of Captain David still lives right near to the old house and great-grandchildren and great-great-grandchildren are living in my congregation. The stories I am to tell have been preserved in the family all these years. They were written down many years ago by one who knew the widow of Captain David in her old days, and saw with what animation she told them to her children and grandchildren.

Washington passed through Pleasant Run during the summer of 1777, when, with his army, he marched toward Philadelphia, to protect that city from the British Army. One Sunday, toward evening, he arrived at the old house and asked for lodging for himself and staff. Father Hendrick was not slow in showing his patriotism, and hastened to kill a sheep to provide suitably for his distinguished guests. What was his surprise to hear General Washington ask for a bowl of mush and milk.

While they were at dinner a little girl from the neighborhood came timidly to the door to get a glimpse of the great man of whom she had heard so much. Being greatly surprised to find him very like ordinary men, she exclaimed in the common speech, which, for want of a better name, we may call "Jersey Dutch": "Hy giet meer zo's een andere Kerel." Washington perceived that she was speaking of him and insisted upon knowing her meaning. Those who heard it were at first unwilling to make it known, for they feared he would be displeased. Finally he was told that she had said "He looks just like any other man." To

which he replied: "Yes, my child; and a very frail one at that."—*REV. O. M. VORHES.*

## TWO FEBRUARY BIRTHDAYS

(427)

Great things have happened to our nation in the month of February. But there are two days in it which have a luster all their own. The twenty-second, because on that day in the year 1732 was born George Washington; and the twelfth, because on that day was born Abraham Lincoln in the year 1809. For the sake of that which these men wrought to make and to keep these United States a nation, these two birthdays shine amongst all the days of the calendar like stars of the first magnitude.

Almost without exception our Presidents have been good and patriotic men. Compared with any other line of rulers in any country, they are superior in intelligence and character. Some of them are famous men whose names and thoughts are factors in our national life today. But there is that in the service of these two which has placed them in the esteem of our countrymen above and apart from all others, and their names, like their birthdays, are linked together.

This place was not always theirs. Each of them passed through the ordeals of abuse and calumny. To each was meted out not only that bitterness which cuts and wounds, but which is harder for true men to bear, the suspicion of mean motives and of false ideals.

Against the background of glory in which the figure of Washington is seen by our generation, we seldom remember that when he delivered his last address to Congress there were men in that body who publicly thanked God that George Washington no longer endangered the Government by his presence.

Lincoln's life lies nearer to our own times. Men are living who knew the bitter and the cruel things which were said of him.

"He knew to bide his time  
Till the wise years decide."

After the sure verdict of the years—for they are our wisest judges—he, like Washington, is loved of all Americans.

While Washington and Lincoln shared this common experience at the hands of smaller men, they were in personal characteristics as wide apart as men can well be. Washington was a soldier dignified, reserved, aristocratic, one of the richest men of his day and a member of the highest social circle; Lincoln was a politician—the noblest of callings—uncouth at first glance, born in poverty, and spending all his early manhood in frontier society. What did they have in common that would raise them so high in honor that they stand together and alone?

It was this: To the great essential qualities of character which good men must have—energy, sincerity, devotion, moral courage, unselfish purposes—each of these two men added that rarest of all human endowments which we call common sense—that is, the ability to think straight, the power to see both sides of a question.

It was the quality of clear mind, crowning their other great qualities, which brought these men to greatness. Other men there were, just as patriotic, just as brave, some who were

more clever—for the ability to think straight is a very different thing from mere intellectual cleverness. Indeed, in the greatest of men there is certain simplicity of mind which teaches them to go straight at the truth and to be set aside with nothing short of it. Washington and Lincoln had this simplicity of great souls. It was in this that they came together, and in virtue of it they so wrought as to be reckoned in the company of the immortals of all times and of all lands.

As we honor their names in these February days, let us take into our problems of today at least these lessons from their lives. In our country the path to the highest service may lie either through riches or through poverty. A man's true place on his country's roll of honor is not fixed by the accusations of small, mean men. He who aspires to greatness must not only possess sincerity, moral purpose and unselfish devotion, but he must also think clearly. If we may bear in mind these things, we shall be able to judge fairly the men and the measures of our own day, and to work for the nation in the spirit of Washington and Lincoln.—*HENRY S. PRITCHETT, President of the Massachusetts Institute of Technology.*

## WASHINGTON AND CHILDREN. (428)

General Washington halted at a schoolhouse near which the boys were enjoying their recess. The sight of the passing army had fired their imaginations, and now to have the great general speak to them was an additional pleasure. He asked them to fall in line, and then spoke to them very kindly. When about to leave he asked how many would, when they grew up, be ready to fight under him in behalf of their country. In an instant twenty-one hands were raised, and every one of them was ready to promise patriotic effort when incited thereto so kindly and earnestly by the Great General.

There is an incident of a girl going to mill on horse-back with a bag of grain placed across the horse's neck in front of her. She saw General Washington and his company of guardsmen approaching. Her horse was so frightened by the glitter of their trappings, and the rattle of their swords that she was in danger of being thrown to the ground. Washington ordered his guards to halt, rode quickly to the side of the frightened horse, and, grasping the reins firmly he soon succeeded in quieting the animal. Then with a kind word of re-assurance to the girl, he started her safely on her journey. Of course she always remembered this kind act and told it frequently during her lifetime.—*O. M. F.*

## REVIVAL SERMONS AND OUTLINES.

I want every reader of "Current Anecdotes" to have a copy of "One Hundred Revival Sermons and Outlines." If you will sign the blank on page XV, and after receiving the book you read three of the 100 sermons, and do not feel stirred to tackle the revival or special services in your church, simply drop me a line and say send postage so that I may return "One Hundred Revival Sermons," and I'll pay the postage out of my own pocket. This book is well worth \$2.50, the price at which it is listed, but I am going to give you an opportunity to get it at \$2.00. Two editions sold in a year and a half and half of the third gone now. Some have said that one of the sermons was worth the price of the book. Sent on approval.

F. M. BARTON, Publisher, Cleveland, O.



# Department of Archæology

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## New Discoveries Touching the New Testament

Perhaps the most startling recent discovery in Archæology has to do with the language of the New Testament. This was once believed to be of divine origin and to differ from the ordinary literary Greek of the first century because it was the "language of the Holy Ghost." (Cremer) Later this difference was explained by the fact that the New Testament documents were written by Hebrew foreigners and therefore these strange idioms were "Semitic" or "Hebraistic." This position was partially retained by no less a man than Prof. James Hope Moulton of Cambridge University as late as 1895, when he divided the New Testament language into "Hebraic Greek, Colloquial Greek and Late Greek." But no scholar is likely ever to make such distinctions again. The question now is whether ANY of the idioms are Hebraistic. Prof. Moulton and Prof. Adolph Deissmann of Heidelberg in their latest works seem inclined to deny entirely this influence excepting in technical religious terminology. This is a most remarkable statement. For one, I must still think Hebrew authorship must have affected to some extent the literary form of the New Testament. But the newly discovered papyri have certainly proved that most of the supposedly "Semitic" idioms and strange grammatical constructions are the embodiment, not of Hebraisms but of pure colloquialisms. The New Testament is written in the language of the street. It is not the literary language of the first century; it is the vernacular. Christianity from its very beginning spoke the tongue of the peasant. As Wycliffe gave to England and Luther to Germany the Bible in the dialect best known to the "masses"; so Matthew and Mark and Paul and all the other New Testament writers—with the exception of Luke and the author of the Hebrews and perhaps one other—wrote in the *Koina* or vernacular, sometimes using poor grammar but always using the style and vocabulary which was most popular with the "common people" as they conversed together in the markets. This is truly a startling discovery which must cause the rewriting of all the grammars of New Testament Greek and will make some considerable change in the lexicons. How was this epoch-making discovery possible? It is the miracle and romance of modern discoveries of papyri in Egypt. Papyrus is the oldest flexible writing material known to man and the most durable. The earliest written papyrus preserved to us is over 5,400 years old. When a Greek papyrus was brought from Egypt to Europe in 1778, no particular interest was aroused and no great distress when it was known that the native Egyptians were burning these papyri for fuel or for the sake of their aromatic fragrance. From 1820 to 1840 many of these old Greek documents were brought from different parts of Egypt, and in 1877 a particularly large "find" was made at Arsinoë in the

Fayoum, and as most of these were of the Ptolemaic age some discerning scholars used them occasionally in the criticism of the Septuagint, as this greatest Greek translation of Old Testament had been made chiefly in this period. Another large find of these Ptolemaic papyri was made by W. M. Flinders Petrie, in 1888-1890, as he worked through the ruins of the cemetery and port of the ancient Ptolemais in the Fayoum. Most of these were, however, in very imperfect condition, as they had been used in making mummy coverings. Thousands of these documents were discovered by Petrie in 1904 in the cartonnage of mummies, but they were all spoiled. However, this first discovery of Petrie was the beginning of interest in old Greek papyri. It showed that the Fayoum was the place to look for extraordinary results and the way in which the Petrie Papyri were published and commented on turned attention to this field. It is not at all surprising therefore that the epoch-making discovery came through two men who were trained in digging under Dr. Petrie's own eye and who selected their sites on his advice. B. F. Grenfell and Arthur S. Hunt, in 1895, began to dig at Oxyrynchus, now the most famous site in the Fayoum, and continued for many seasons, each year making astonishing discoveries. Here they learned the scientific way to dig for papyri and to preserve them when found; above all they began to realize that the ordinary letters and accounts and school copy books, etc., found in an old rubbish heap were of much more value than the discovery of a fine classical library, since these gave contemporaneous evidence of the life and speech of the lower and middle classes—something which could not be learned from any ancient history or from the classical literature. These young explorers have found multitudes of rare texts of ancient authors giving many new readings in Homer, Herodotus, Xenophon, Pindar, Sophocles, Euripides and many others and have actually uncovered a new poem by Sappho and part of a new comedy by Menander, in which he makes the very unpopular statement that "no honest man ever grew rich quickly"; a work quite resembling the "almanack" of our own Benjamin Franklin, in which are practical maxims like "everything grows old except love of gain." They also found new works on philosophy and medicine and music and a new rhetorical treatise which claims to be able to give a collection of epigrams so complete that whatever subject a man desires to treat, he will find here the material he needs whether he is to speak in court or on the rostrum, whether he refers to "a rascal or a gentleman, a bully, a drunkard or a boor." Yet the discoveries of greatest value have been the royal edicts, dinner invitations, bank reports, legal documents, tax receipts, birth and death notices, complaints and petitions of the early Christian centuries, and above all the little private notes and letters and reports and private memoranda and diaries from which the hitherto hidden

life and language of that ancient time are vividly revealed. Far more valuable for New Testament study were these latter documents than all the splendid MSS. previously discovered; for these off-hand productions, to the surprise of every scholar, were seen to be written in the same dialect as the New Testament, and to settle many important questions of exegesis concerning which theologians had been disputing for centuries. This was not however realized until at Oxyrynchus documents of the first and second centuries began to appear. Indeed this town furnished papyri running all the way from 200 B. C. to 600 A. D. One other source of new information also began to be appreciated—the *ostraca*. These are simply inscribed potsherds. These pieces of broken pottery which the Bible refers to as the most worthless and despised objects (Isa. xiv:9) are now seen to have been the common writing material of the poor classes in all ages. It used to be thought that a few, only the very great scholars, were writers in the days of Moses and Solomon or even in the days of Jesus; but it is now absolutely proved that the very poorest people in all these periods, people so poor that they could not buy even cheap papyrus on which to write their letters were accustomed to use these potsherds. Of course they may have used amanuenses in many instances, yet the new discoveries show such a universal correspondence in so many different hands from even the smallest and most secluded villages that the old theory can never be held again. The "judgment by potsherds," of which the ancient Greeks speak, is now seen to have been not merely a special method of balloting but an appeal to the judgment of the crowd—potsherds being the tablets and papyri of the poor. These inscribed potsherds as examined by men like Wilcken of Halle and W. E. Crum of London have, within the last seven years, yielded much new knowledge concerning the grammar and verbal forms favored by the "plebs" in the century during which it is now seen the New Testament must have been written. Hereafter no argument will be needed to prove that the New Testament was written in the first century. Biblical criticism has steadily pushed back these documents nearer and nearer to the dates to which our grandfathers referred them. But the most recent archaeological discoveries have settled this question more certainly than any "higher critical" process unassisted by such a discovery could possibly have done, showing, e. g., that the style and vocabulary of the Synoptic Gospels would not have been possible in the second or third centuries without a miracle. All the evidence from these thousands of contemporary writings prove beyond even the possibility of doubt that the New Testament is a bundle of first century documents, and much of the 19th century skepticism must revise its argument once more or lose the respect of all honest men who know the facts. In addition to this general result there are other definite and particular discoveries concerning the exact meaning of Greek phrases and particles and some new and unexpected meanings of Greek words used in the New Testament which are of the utmost interest to every Bible scholar.

The best books in English (or in any other language) which give the latest critical results from these discoveries are Professor Moulton's Greek Grammar (Vol. 1—"Prolegomena"), published 1906, and Adolph Deissmann's "Bible Studies" (originally published 1895-7), and his "New Light on the New Testament" (1907). The value of these books cannot be over stated. The Prolegomena is learned, being specially written for critical scholars, and yet is so fresh and vivid and picturesque in its presentations even of technical matters that it can be read with delight by any minister of ordinary education who knows enough Greek to understand an argument. Deissmann's "New Light" is written in popular style for popular reading and ought to be owned by every one who is interested at all in Bible research. No attempt can be made here to give even an outline or intimation of the wealth revealed in these few books alone, not to mention the Review articles on the same subjects which have been, during the last year, coming rapidly from the pens of both these distinguished educators, as also from many others. Yet the object of this paper in arousing deep interest in this subject could not be accomplished if I did not select a few of these recent philological discoveries and show their important bearings. One of the most striking points elaborately presented by both Moulton and Deissmann is that the spelling of the prepositions, etc., in our great Uncials of the fourth century proves that they had been copied with great accuracy from first century originals; for in the fourth century these forms which they present to us, were entirely obsolete. It is also proved that there was no much distinction between *en* and *ev* as Westcott and Meyer and most Greek scholars have supposed. Indeed it is here shown that in the papyri *ev* has become "a maid of all work," not being a translation of the Hebrew "in" but being used indifferently for several prepositions. There is little more difference between *ev* and *en*, while it is also seen that in the ordinary writing of the day omikron and omega were used indifferently. Whole theologies have been built on the shades of difference between these Greek particles and letters! The new discoveries prove the absurdity of hair splitting in Biblical exegesis. It is only the uneducated who will hereafter seek to find a mysterious divine doctrine hidden in a change of tense or preposition. The men to whom these inspired messages were first written would not have so understood them. Nor will there be any more theories of "documents" and "redactors" built upon slight changes of the spelling of proper names; for in the papyri these writers are equally indifferent as to their orthography. The "dual" disappears in the papyri; and also "we" and "I" can be used interchangeably without any superiority in the "we." Deissmann points out the many remarkable changes in the connotation of words forced upon us by the study of these papyri, e. g., "the fullness of time" (the *Pleroma*) connected with Christ's birth (Gal. 4:4) is now seen to mean not that the world was ripe for Christianity as we have always supposed; but that it was God's appointed date for "the dawn of a new epoch, viz., the coming of age of the human



race"! The dumb man whose tongue was "loosed" (Mark 7:35) was thought of by the writer as "bound" or "fettered" by demonic power. So the magic texts read "I bind the tongue"; "I adjure you by the Name that you bind every limb," etc., showing that the deliverance was not simply from speechlessness but "that a demonic chain was broken and one of the works of Satan destroyed." Important meanings never before grasped are now seen even in the words "Lord" (see below); "Son of God"; "Saviour"; "debt"; "propitiation," etc. It is now known for the first time that many of the distinguishing titles of Jesus were looked upon as a constant protest against the claim to deification which was at this very time being made by certain Roman Emperors. Augustus and Tiberius would not accept divine honors but Nero and Caligula and others did, and the titles which they chose are the titles which are here declared to belong to Jesus and to him alone. No wonder Christians were killed as enemies of the state! The regular Ptolemaic formula for deified emperors is seized upon and applied to Him "Our great God and Saviour" (Titus 2:3). It is an amazing thing to discover that even the choice phrase, of the Nicene Creed, "Very God of very God" is an echo of an earlier royal inscription in which this title is given to a Ptolemy. Every true Christian was ready to die rather than give such titles to governor or emperor; these being exclusively reserved for Him who was "Lord of Lords and King of Kings," "the Almighty"! It is now known that each one of these titles, even the last had been used for deified kings. Domitian called himself *σ αυτοκρατωρ* ("the Absolute") but Jesus is called *σ παντοκρατωρ* ("the Almighty") Rev. 21: 22. Later Christian Emperors refused to be called *Κυριος* ("Lord") and chose another title in its place, *Δεοποτης*. When St. Paul called Jesus "Lord"—as he does constantly in all his epistles—everyone knew he had accepted Him as an object of worship. This is a new argument for the deity of Christ given us by the papyri; for in the papyri of the 1st Cent. *Κυριος* is only used of a deity.

#### SURPRISE.

- O little bulb, uncouth,  
Ragged and rusty brown,  
Have you some dew of youth?  
Have you a crimson gown?  
Plant me and see  
What I shall be,—  
God's fine surprise  
Before your eyes!
- O fuzzy ugliness,  
Poor, helpless, crawling worm  
Can any loveliness  
Be in that sluggish form?  
Hide me and see  
What I shall be,—  
God's bright surprise  
Before your eyes!
- A body wearing out,  
A crumbling house of clay!  
O agony of doubt  
And darkness and dismay!  
Trust God and see  
What I shall be,—  
His best surprise  
Before your eyes!

—Maltbie D. Babcock.

## Unusual

### A SPITZENBERG.

Some years ago, at a conference of Presbyterian ministers, a respected but simple-minded brother "rose to a personal explanation." His first beloved consort, he set forth, had died triumphant, and in due time he had courted and won the affections of another lady, and they were married. During all of this time he had solemnly supposed her to be "of like faith and order" as himself. "I never thought," he said, with tears in his voice, "to ask her if she were a Presbyterian, and what, brethren, was my amazement and horror to learn, after we were married that she was a **Spitzenberg**!"

### LIABLE TO GET HURT.

Elder George Champlin, now dead, preached many years in Rhode Island. He was a colored man, but sharp and witty, and withal of good sense, though not without some failings. At one time some of his hearers complained that he was personal and severe in some of his remarks. Elder C. replied, "When I am preaching, I shoot right at the devil every time, and if any one gets between me and the devil, he will be liable to get hurt."

### A POINT IN DUCK SHOOTING.

A colored brother from the South recently came to a Northern church to solicit money in behalf of some interest with which he was connected. After the brother had made his appeal, one of the members of the church arose and "wished to know why everybody seemed to come to their church to beg money." Dr. Gordon said he feared the remarks would be very discouraging to the colored brother, and regretted they were uttered. Whereupon the colored man promptly rose and said he could explain the matter. Said he, "**When I goes shootin' ducks, I goes whar de ducks be.**" The object gave him a hundred dollars.

### TO LAURA.

By Sarah Avery Faunce.

(With apologies to the Homely Ladies' Journal).

Who seeks the city synagogues,  
Decked in her most repellant togs?

'Tis Laura.

Who likes a seat well toward the front,  
To carry out her "stranger" stunt?

'Tis Laura.

Who smiles, the usher's heart to please,  
When first she rises from her knees?

'Tis Laura.

Who finds that women pass her by  
And view her with unfriendly eye?

'Tis Laura.

Who longs for manly hands to shake  
And dubs the churches all a fake?

'Tis Laura.

Who is it that Saint Peter sees,  
And quickly turns his golden keys  
To bar the gate? The Pharisees

And Laura.

### HAVE FAITH.

Do not look forward to what might happen tomorrow; the same everlasting Father who cares for you today, will take care of you tomorrow, and every day. Either he will shield you from suffering, or he will give you unfailing strength to bear it. Be at peace then, and put aside all anxious thoughts and imaginations.—St. Francis de Sales.

# Prayer Meeting Topics

By AUGUSTUS NASH

## Associating with Social Outcasts.

Mark 2: 13-17. Matt. 11: 16-19.

1. How long had Jesus known Levi?
2. How was the business of Levi looked upon generally?
3. How does it happen that Jesus selected such a man to be one of his apostles?
4. Why did Levi give this big dinner in his honor?
5. Why did the Pharisees criticize Jesus so severely?
6. Why was it so hard for them to understand his actions?
7. Did he make a practice of associating with such persons frequently? Luke 15: 2.
8. How far did he actually become their friends?
9. What reports had the Pharisees been spreading about him? Matt. 11: 18, 19.
10. How much foundation did they have for such reports?
11. How did Jesus justify his course in his own mind?
12. What made him so popular with these social outcasts?
13. What means did he use to bring these persons to repentance?
14. How far can we follow his example in this matter?

## How Men Became Acquainted With Him.

John 1: 35-51.

1. Who were the first two disciples of Jesus?
2. What had attracted them to him?
3. What sort of treatment did they receive from his hands?
4. How did they spend the remaining hours of the day?
5. How do we know they became his disciples at that time?
6. What sort of man was Simon naturally?
7. What does it mean by saying "that Jesus looked upon him"?
8. Why did Jesus give him another name?
9. How did Jesus expect to effect this transformation in his life?
10. How did Jesus persuade Phillip to follow him?
11. What trait of character in Nathaniel impresses you first?
12. What was Jesus' estimate of this man?
13. How do you account for the fact that one so full of doubts could be so easily convinced?
14. In the light of this study what would you say was the secret of Jesus' influence over men?

## His Conception of Himself.

John 5: 1-29.

1. Why were the Jews persecuting Jesus at this time?
2. What did he say to offend them still more deeply? 5: 17, 18.
3. Did they put a wrong construction on his language?
4. What was the first reason he gave them to prove his equality with God? 5: 21.
5. Who is universally recognized as the source of life?
6. How many different kinds of life are there?
7. Which of these is the highest?
8. What test does he propose to demonstrate his ability to give life? 5: 24-26.
9. What is the meaning of "hearing his word and believing God"?
10. What second prerogative does he claim for himself that all men recognize as belonging to God alone? 5: 22, 23. Acts 17: 30, 31.

11. How does he say he will yet prove his right to judge all men? 5: 27-29.
12. What constitutes his fitness for this duty? 5: 27.
13. What is there to show that he will not be prejudiced or arbitrary in his judgment? 5: 29.

## Why He Was Opposed.

Mark 2: 23; 3: 6.

1. Why did the Pharisees call this breaking the Sabbath?
2. What was God's original purpose in the Sabbath? Gen. 2: 2, 3.
3. How did the Pharisees in Jesus' day defeat this purpose?
4. Why did he justify the actions of his disciples by the example of David?
5. What kind of labor did Jesus teach was lawful on the Sabbath?
6. What was his law for Sabbath observance?
7. Why did he refer to himself as the Lord of the Sabbath?
8. How do men desecrate the Sabbath today?
9. Why is such a course in opposition to Jesus?
10. How far can you tell the character of men by their attitude toward Jesus Christ?
11. How did the Pharisees show a mean and suspicious spirit in the synagogue?
12. How was their obstinacy revealed?
13. How far did their vindictiveness carry them?
14. Could the Pharisees be held accountable for their opposition if the demands of Jesus were unreasonable?
15. What appeal did Jesus make to their sympathies?
16. How did he appeal to their good sense?
17. On what other grounds did he appeal to them?
18. How can any man honestly justify his opposition to Jesus Christ?

## THE LID PAYS DIVIDENDS.

In Minneapolis this movement has manifested itself in a supreme effort for civic purification and the moral and economic effects on the city have been marked. No longer is the farmer who visits the city for the first time to view the sights in danger of being buncoed out of his hard-earned dollars; no longer are respectable women compelled to avoid any of the business or residence streets of the city; no longer does the laboring man spend his Sundays dissipating his week's earnings in the saloons.

In spite of the fact that Minneapolis possesses a much smaller police force than the average city, having only one officer to every thousand of its population, crime of all sorts is kept under close surveillance and promptly punished, and professional crooks and burglars are learning to keep aloof from the city, whose efficient police force they fear.

The merchants in the sections of the city occupied by the homes of the laboring classes are deriving considerable benefit from the lid in the form of increased trade and more prompt payment of bills. The four hundred saloonkeepers of the city claim that the lid is costing them an average of \$50 apiece each Sunday, making a grand total of \$20,000 a week. This immense sum, which previously went into the pockets of the brewers, is now being used by the workmen of the city to feed and clothe their families, provide better homes and purchase some of the little comforts of life.—James Linn Nash, in *The World To Day*, for September.



# CHURCH METHODS DEPARTMENT

REV. ALBERT SIDNEY GREGG, Editor.

## The Critic of Church Methods

A common criticism of church methods runs something like this: "You can't run a church by machinery." This assertion, like some others, is a half truth. It is well to beware of a half truth of any kind, for a very wise but nameless man once declared that "a half truth may be the worst kind of a lie." The missing half of the foregoing declaration is that a church cannot be run with machinery alone. The other factor is human personality, inspired and guided by intelligent religious zeal. All that anybody can claim for church methods is that they increase the effectiveness of personality. Anything that will help a preacher do better work, win more converts, develop a higher grade of character, save boys and girls, and build up the kingdom of Christ generally is a method. The mistake that some men are making in the pulpit is in relying exclusively upon one method, and that method is preaching. Sometimes that method is faulty because the preacher deals with antiquated dogma and does not really get into touch with the people and their problems. If we can help a preacher to get a new point of view, to interpret the signs of the times in his community, to give the old message a fresher and more attractive form we feel that we have done him a real service, although he may not appreciate the service at the time. Ways and means for organizing workers, building churches, raising money, and carrying on the details of church work are not to be despised. It is not a mark of superior ability to affect to despise the man who looks after details. Good printing, system in caring for individuals, widespread advertising, etc., are not trifles by any means, and no man can afford to neglect methods if he expects to succeed. Organization is one of the necessities of modern church life and the preacher who has the best plan is the man who gets the best results, other things being equal. The whole truth then is that good preaching, supplemented by good management will bring success.

We wish to make the Methods Department inspirational as well as practical. Our desire is to help strong men solve hard problems and perform the difficult tasks that confront the ministry everywhere. If you feel that you have been helped, or that we have given you a new idea now and then why not write a line telling us about it. The editor knows by personal experience something about the hardships of the country pastorate and the exactions of the city church. You have your experiences in solving problems and dealing with human nature. Others have experiences. Why not help make this department a medium of exchange by telling us how you do things. We know of many instances where pastors have been aided by a description of some pastor's victory as described in the Expositor. Bishop McCabe used to say: "Never tell about your failures. Always tell of your victories." Much of his success can be attributed to his happy optimistic way of looking at the difficulties of life. Tell us of your victories.

## The Door Knob Caller Again

Rev. Grant A. Giller, pastor of the First Methodist Episcopal church, Julesburg, Colorado, writes:

"Am sending you sample of The Doorknob Idea. I had one placed on every door in town, and hear many words of commendation. I am having a free social once a month, and provide the very best program I can procure for the evening. 'Sunday evenings we have a young peoples' chorus of from thirty to fifty voices, and this with a gospel sermon of not over thirty minutes, with a strong invitation to receive Christ has added over one hundred persons to the church, and doubled the working force and membership of the Epworth League in four months. Very many of the workable plans we have used I have gleaned from The Expositor. It's all right."

The caller used by Mr. Giller consists of a large card headed: "I am a humble doorknob caller. I came to wish you a happy and prosperous New Year and tell you about our church."

There is a picture of the church, hours of services, business meetings, and sermon subjects for January.

At the bottom is this striking invitation: "You are always welcome at 'The Social Church.' If you haven't good clothes you are as welcome as if you had. God loves you. We do too."

### HE APPRECIATES THE EXPOSITOR

We quote from an appreciative letter written to the editor of the Expositor by Rev. G. A. Humphries, of Tamaqua, Pa. He says:

"I have learned first to respect, then to admire, and now to love the Expositor. It is not only a good tool, but a good guide, philosopher and friend."

"The present conference anent the increase in the ministers' salary is very timely and I believe will be productive of good. Personally, after eight years' experience in three fields, I would say that Drs. Saunders and McMillen seem to drop the plummet deepest. A minister is called to preach the gospel and go about doing good. In proportion as he thus loses his life so shall he find it, not merely in a spiritual sense, but also in a material sense. Perhaps not at once; nor always in the same field; for sometimes the current is slow in bringing back the bread cast into it; and if by faithfulness he has increased his intrinsic worth and is persecuted in one charge, let him flee to another when necessary.

"The question of salary or recompense is merely a matter of choice. A man can take it out in laziness, or poultry raising, or canvassing, or in the fruits found in the legitimate pursuit of his heavenly calling. After trying them all I have now reached the stage where I much prefer the latter."

### GOOD USE FOR THE PRIVATE POSTAL CARD

Rev. C. P. Stealey, pastor of the West Washington Baptist church, Washington, D. C., is using a private mailing card with good effect in advertising his church. On the face he prints his morning subjects, and the lines "Souvenir mailing card, West Washington Baptist church, Cor. 31st and N streets, N. W." On the other side there is a picture of the church and the pastor, with New Year's greeting, and list of topics for the night services. There is an invitation in the lower right hand corner, "Good music, a large chorus, a hearty welcome awaits you," with a blank for signing. The cards are distributed among the members with the request that

they will mail them. We reprint the evening subjects which are quite striking:

- January 5.—Do You Dream?
- January 12.—How is Your Conscience?
- January 19.—Are you Leaning on a Prop?
- January 26.—Is Life Worth Living?
- February 2.—Are You Feeding on Wind?
- February 9.—Is Your Bed Long Enough?
- February 16.—When Are You Happy?
- February 23.—Are You Near-sighted?

#### VALUE OF A MAP IN RAISING MONEY FOR A NEW CHURCH

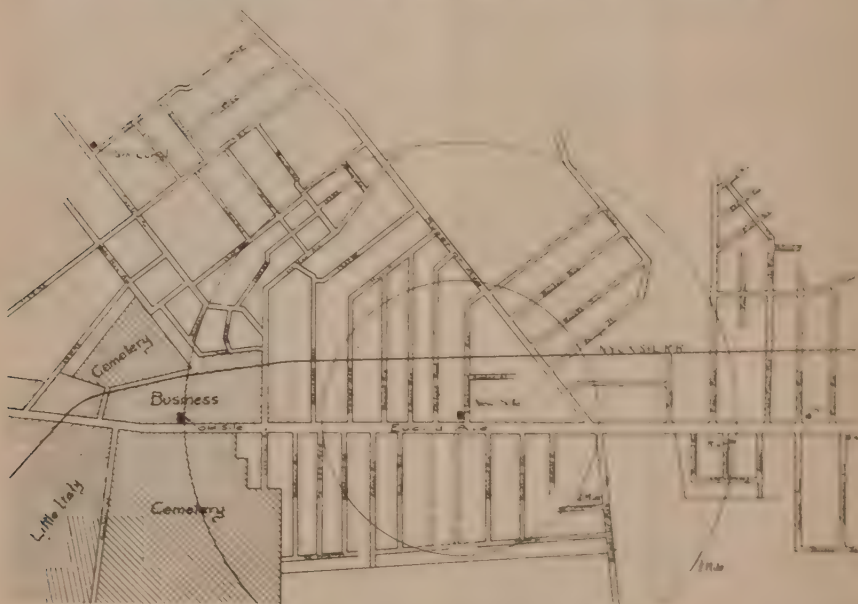
Rev. Louis J. Luethi, pastor of the Lake View Congregational church, Cleveland, Ohio, is in the midst of a canvass to raise \$15,000 for a new church building. His problem is as hard to solve as anything that ever confronted a missionary pastor on the frontier, but he is bravely solving it. A simple device which unified his people as to site and which has won the backing of busy business men is a map showing the surroundings of the new site. The map was engraved and circulars printed, which are constantly used in the canvass. The story of the map is best told in Mr. Luethi's own words:

ous portions of the field can be so characterized as to throw light on the problem.

"In preparation for our official meeting in which the decision was to be made, I drew a large map on which I designated by colors those portions which, for church purposes, I termed 'dead territory.' The cemeteries I colored green, the foreign settlement yellow, the business section brown. I clearly indicated the two points about which the sentiment of the church gathered. To show the relative merits of these two locations I drew about each of them a circle representing a radius of half a mile. It was at once apparent to the eye that one of these circles inclosed much more 'dead territory' and less 'live territory' than the other. Everyone must see at a glance that one location was more central to the territory which our church ought to work than the other. This map hung where all must see it, and it overrode all opposition.

"Then came the canvass for funds. The church was weak and needed outside help. A canvass was made among the leading business men of the city, most of whom knew

Field of the Lake View Congregational Church of Cleveland, O.



"Our problem was two-fold: the selection of a new site and the raising of funds. The church must move—that point was conceded by all. But how far it should move from the old location was a debated question. The choice at length lay between two points. How should the varying opinions be made unanimous? Some people will not take the pains to go carefully over an extended area and study the situation at first hand; and some are only bewildered by the attempt. The scale is too large for their grasp. They cannot analyze the situation. For such people a map is better than a trip across the territory. The eye can then take in all the elements at a single glance. Especially is that true if, by some simple device, the vari-

nothing of the local situation. Such men are too busy to listen to a long story, and yet they must be convinced that the proposed investment is a good one. Is that church really needed? Is it needed there? Has the whole scheme been conceived in a business-like way, and does it give promise of success? If you can lay on the desk a map or chart that will answer these and similar questions at a glance of the eye, your suit is won.

"One man to whom I had appealed objected to the undue multiplicity of churches. I pointed to my map. 'Are there too many there?' I asked; for the map answered that question, too. He went on with some impatience to tell me of another section of the city where there were twice as many



churches as were needed. I listened sympathetically to his complaint, acknowledged its justice, and then brought him back to the map before him. He in turn acknowledged the justness of my claim. He gave me a generous contribution, and is going to render further assistance, for we are not yet through with our campaign.

"This is only one of many instances in which the map has helped me out. Without it I could not succeed."

## The Power of Appreciation

More than one pastor has found himself in a predicament because of the sudden resignation of some official upon whom he has long relied. When he finally gets down to the bottom of the matter he finds that he quit through sheer lack of appreciation. He did not want flattery or praise, but he did crave recognition for what he was doing. Everybody accepted his sacrifices and work as a matter of course. It would have been a very little thing, seemingly, to have given a word of commendation, but the words of praise seldom came. At last, a word, or an added burden, precipitated his feelings, he resigned, and everybody wondered why. In many churches the reward of faithfulness is invariably more work. Why not preach on appreciation once in a while? It is a good way of rebuking fault finding and censoriousness.

The foregoing has been suggested by a little card sent out by Mr. F. Hohlfelder, superintendent of the Detroit Avenue Methodist Episcopal church, Lakewood, Ohio. He took pains to thank each individual who took part in the Christmas exercises in his Sunday School. "I wish to thank you for your very kind assistance in the Sunday School Christmas. The light exercise was beautiful and impressive." Thus he wrote to a busy man who had taken considerable trouble to help. Others received similar cards. Does it take much of a mind reader to predict what these people will say if this superintendent asks them to do something next year? No, indeed. Try the power of appreciation if you want to incite your people to greater efforts. It is a great deal better than scolding them.

## A Sunday Afternoon Mothers' Meeting

Sunday afternoon meetings for men are common enough, but why not try such a meeting for mothers? In most families the mother cannot conveniently attend the morning service, and by night she is quite often too tired to go anywhere, even if it is Sunday, and she is supposed to rest. Perhaps you could do like Rev. T. T. Munger, D. D., pastor of the United Congregational church of New Haven. He conducts a Sunday afternoon meeting for mothers which is attended by more than two hundred. The hour is 4 and the place the chapel. The women bring their babies and small children and while they are enjoying their service up stairs several of the girls from the Christian Endeavor Society and Sunday School take care of the children down stairs, entertaining them and teaching them at the same time. After the meeting flowers, magazines, and other reading matter are distributed. Much good springs from this service as the ladies who help carry it on make acquaintances among the mothers and thus come into closer touch and sympathy with them and their families.

## A Class in "Problems."

A class has been formed in the Presbyterian church, Pasadena, Calif., for the purpose of studying "problems of the day." Rev. Malcolm James McLeod is pastor. A layman is the leader of the class. Just now the class is studying Dr. Grosz's "Aliens or Americans." There are many social problems for the church to solve, and a class of this kind is needed in every church. The great problem is how to make a heaven here and now by applying the principles of the gospel to business, politics and pleasure.

## Value of Being Definite

Rev. B. H. Truman, pastor of the First Baptist church, Warsaw, Ind., understands the value of being definite in his church work. In a letter to the editor he tells about his success in building up a prayer meeting. Note two points: Definite plans, and the announcing of the features of the next meeting:

"I notice in the January number of the 'Expositor and Current Anecdotes' a prayer meeting plan by which the attendance was increased from 7 to 50 in 18 months, and since reading it wondered if a plan of my own would be worthy of space in your excellent magazine. I started in the work here with no 'cut and dried' prayer meeting plan but the meetings have been so successful that I wish some others may be helped by these few words. In the first place I am an earnest believer in the prayer meeting. I talk about it and never fail to give it an ample place in my public announcement both from the pulpit and in the papers. My work in the meeting is definite. I have taken up the Beatitudes and give a five minute talk on one at each meeting. I try to make these talks fresh and to the point. At each meeting the work of the next meeting is definitely put before the people. Often I hand out slips asking for some definite thing from each one for the next meeting. I aim to keep the prayer meeting and Sunday services in touch with each other. Sentence testimonies and prayers will encourage the timid. We pray much. On the day of the prayer meeting I spend much time in prayer. This perhaps in not a 'plan' but by working in this way the prayer meeting has increased in number from 8 to 25 in two months. Nearly all take part in some way. Interest is still growing."

## A Questionable Thankoffering

It is the custom in some churches to try to bring up deficits by making "thank offering" appeals. There may be occasions when it is perfectly legitimate to appeal to the spirit of thankfulness, but when it is used too often it loses its power. Not only does it lose its effectiveness, but it causes resentment. This fact must be always kept in mind. There are two classes in nearly every church—those who pay up promptly and those who allow their payments to drag or who pay nothing. Arrearages are generally caused by the last named class. When an appeal is made for a thank offering to make up a deficiency it generally bears hardest on the faithful ones who have kept their subscriptions paid up to date. They have given what they considered is their share. They feel that they are being asked to pay for somebody else. It will generally be found that when any considerable number of people in a church are slack in giving, the officials are to blame. They do not take hold with determination and the responsibility at last falls back upon the pastor. The thank offering letter with

envelopes enclosed is an easy way out of doing a little hard and disagreeable work, and so it is used. Quite often under such circumstances, the pastor has to write the letter and see that it is sent out. Every time such an appeal is made the faithful givers are imposed upon. It would be far better for the pastor to stir up some of the officials and get them to visit the delinquents and make up the deficiency from those who are not doing their share.

## A Pastor Who Leads

After saying so many times in these columns that the way to make leaders is for the pastor to place definite responsibilities upon individuals it is refreshing to come across an instance where the pastor brought some men into line by actually taking things in hand himself. One of the traveling secretaries of the St. Andrews Brotherhood was trying to persuade two men to become directors of the Brotherhood. There were twelve men in the group. None would accept. Finally the rector announced that he would appoint the officers himself. He appointed them and they accepted. The very same men had previously declined. They were good fellows, but they needed somebody to take them by the nape of the neck, figuratively speaking, and make them do something. Of course this plan would not work in all churches, but we are fully persuaded that a little more snap and firmness on the part of the pastor would overcome the opposition of men who hesitate about doing the things they know they ought to do. It is surprising how strong and self-willed men will yield allegiance to the pastor who is not afraid to give them a definite responsibility in the church and lets them understand that he expects them to do something.

## "The Door of Opportunity"

Rev. William M. Jeffers, D. D., pastor of the Methodist Episcopal church, Willoughby, Ohio, uses well printed and attractive advertising matter. One of his advertising devices consists of a folder six inches long by three and a half inches wide so arranged that when the ends are folded to the middle the reader sees the words, "The Door of Opportunity." When opened he sees the picture of the new church with an invitation to the services. The engraving herewith given explains the arrangement at a glance:

## The Door of Opportunity.

"Knock, and it shall be opened unto you"



METHODIST EPISCOPAL CHURCH, WILLoughby, OHIO.

The Pastor and the Officers  
Have a word to say  
to you, and a personal invitation  
to attend and participate in  
all the services of the

Methodist  
Episcopal Church

It is our earnest desire  
and prayer to make you feel  
that this is your home.

ALL ARE WELCOME  
The Church Choir will delight  
you with their singing.

For the Pastor and the Officers  
Have a word to say  
to you, and a personal invitation  
to attend and participate in  
all the services of the

From the Primary Department  
to the Men's Bible Class  
and the Ladies' Aid Society  
and the Church Choir

The Epworth League

and the Church Choir

and the Church Choir

and the Church Choir

## Unanswered Letters

Ministers are often accused of a lack of business ability. We do not think this charge should be taken seriously for there are some notable exceptions. One of the first tests of business ability is promptness in replying to letters. It might be a good plan to clean up all unanswered or neglected letters before launching new enterprises for the new year. An Episcopalian paper published in Canada contains a letter from a correspondent who has evidently had some experience. We wonder if the carelessness in this respect is confined to the Episcopalians. He says: "Why is it so hard, if not well-nigh impossible, to get letters answered by many of our clergymen, even on matters concerned directly with their work? I give three instances told me in one week by three different men:

"A Brotherhood man wrote to one of our town clergy whom he knew, with the names of two young Englishmen, lately moved there. No response.

"A clergyman wrote three times to a brother clergyman in a western city, about a man at the particular request of relatives. No response.

"Another Brotherhood man wrote to a city clergyman about a family where there were children to be baptized. No response. He later got another clergyman to look after the family and baptize the children."

## Raising Missionary Money

Rev. W. W. Dawley, pastor of the Central Baptist church, Syracuse, N. Y., uses a system in raising his missionary money which may be adapted to other churches. In the pulpit he keeps missionary interests well to the front, and in his prayer meetings he has missionary subjects considered, although the occasion is not announced as a missionary meeting. After this general presentation he takes steps to get the money. On the Sunday previous to the Sunday for receiving offerings for missions, or any other object of a missionary character, he preaches a sermon bearing on the subject but takes no collection. He merely announces that letters containing further information will be sent to each member and also envelopes for the return of their gifts, which are to be brought to the church and placed in the collection on the following Sunday. A committee already appointed by the church has envelopes ready



to be mailed early in the week. In these envelopes are enclosed such leaflets and facts on that branch of missions as can be secured, and such as give further information to stimulate the desire to aid in this form of Christian endeavor. In the same envelopes are enclosed small envelopes (furnished by the missionary society) in which are to be put the contributions. The committee also send in the same envelope a letter from themselves explaining the plan and adding some ideas of a general character upon missions.

After the contributions have been received, the committee is supposed to interview those that have not already returned the small envelopes or a contribution. This plan is pursued for the general missionary causes for which they wish the largest possible contribution.

As illustrative of the effects of the system, which was adopted in 1906-1907, the following statistics are given: In 1903 the total benevolences of the church, as reported to the Association, were \$1,183.54. In 1905 they amounted to \$1,398.29, and in 1907 they were \$2,473.75. In 1903 the aggregate amount given to three of the general Baptist missionary societies was \$504.58. In 1905 to the same societies were given \$524.58, and in 1907 the amount was \$1,411.15.

## Sunday School Reports in the Daily Papers

A report in the daily papers of the attendance at the Sunday Schools of the preceding Sunday is something of a novelty. Such a report is published in the newspapers of Fairmont, West Virginia. We reprint a recent report to show how it looks:

Church	Membership	Sunday School Enrollment	Average Oct. '06-Oct. '07	Attendance October 12.	Attendance October 20	Per cent Gain
First M. E.	525	310	215	207	182	0
Diamond St. M. E.	407	195	134	123	130	3
South M. E.	180	120	82	78	89	9
Presbyterian	390	225	127	149	157	23
M. P. Temple	432	212	126	117	112	8
First M. P.	150	122	70	63	56	0
First Baptist	325	162	111	116	130	17
Calatine Baptist	70	66	47	70	34	15
Central Christian	170	125	85	195	93	9
Lutheran	64	63	30	32	...	9

## Methodist Federation for Social Service

A Methodist Federation for Social Service was recently organized in Washington, D. C. The organizers included college presidents, settlement workers, heads of large corporations, the commissioner of labor of New York, well known pastors and others. Herbert Welch, president of Ohio Wesleyan University was elected president, Rev. Worth M. Tippy, pastor of Epworth Memorial church, Cleveland, Ohio, secretary-treasurer. For the present the executive headquarters will be in Cleveland. Branch Federations will be organized in a number of the larger cities of America. These Federations will seek to bring together the Methodist ministers and laymen, men and women, who are interested in movements for social betterment, public and private. It will put side by side with

investigation and study practical forms of service. The executive committee will propose to these Branch Federations three specific lines of work for 1908:

1. To ascertain the extent to which the Methodist churches of these cities are aligned with the Associated Charities, and to attempt to affiliate those that are not so aligned.

2. The preparation of a classified list of the charities and movements for betterment, public and private in the given cities, and an effort to bring to bear the forces of the Federation and so far as possible, the forces of Methodism upon a few of them.

3. A careful study of the foreign populations of these cities and an effort to supply their needs by bringing information before the stronger churches, the city missionary unions, and the city authorities.

Through a carefully planned publication scheme the Federation will begin at once the stimulation of social study throughout Methodism, and of the organization of the churches for social service.

## Notes and Suggestions

Arthur D. Phelps, recording secretary of the Kansas Baptist Convention, Latham, Kansas, sends out a little book on "The Baptists," in which a full statement of the Baptist position is made. It is for the use of pastors in training members.

Lewis P. Fisher, pastor of the Cantrall Church of Christ, Cantrall, Ill., makes good use of a mimeograph in sending out a pastoral New Year's greeting accompanying a motto calendar to his congregation. The letter fills one sheet letter size, and the reading matter is enclosed in a border of stars. It is well done.

The New Year's greeting of Rev. J. T. Riddick, pastor of the Second Baptist church, Newport News, Va., is printed on glazed card board in black, green and red, the green and red being used in the headings and in the ornamental trellis work at the top and bottom.

Rev. James B. Ely, superintendent of the tent meetings on Lemon hill, Philadelphia, and the summer campaign in New York, sends out a handsome souvenir of the work in Philadelphia. It consists of a profusely illustrated booklet, cream colored cover, printed in brown and black, and bound with scarlet cord. It is a very creditable piece of work in every way, and will undoubtedly help to win more friends for the evangelistic campaign scheduled for next summer.

The World Sunday School Supply Co., of Detroit, Mich., has issued a unique catalogue advertising their Sunday School specialties which will interest many pastors. The trade mark is a large red hammer, signifying that Sunday School workers need good tools in order to do good work.

A very complete line of Sunday School requisites is described in "The Business End of the Sunday School," issued by The Hammond Publishing Company, of Milwaukee, Wis.

Pastors will be interested in a new book entitled "Sermons in Illustration," edited by Franklin Noble, D. D., associate editor of the Standard Dictionary, and published by E. B. Treat & Co., of New York, N. Y.

A fine teacher training library has just been put on the market by F. M. Barton, 708

Caxton building, Cleveland, Ohio. It consists of five volumes of sixty-four pages each, bound in paper, as follows: "From One to Twenty-One, or Studies in Mind Growth," by Walter C. Murray, M. A., LL. D.; "Sabbath School Methods, or Studies in Teaching and Organization," by Frederick Tracy, Ph. D.; "The Books of the Old Testament," by Rev. John Scriver, D. D., M. A.; "The Books of the New Testament," by Rev. H. A. A. Kennedy, D. Sc.; "The Life and Times of Our Lord Jesus Christ," by Rev. R. A. Falconer, D. Litt., and Rev. James Ballantyne, B. A. This set sells for 75 cents postpaid, and is well worth several times that amount. This library and the World Evangel, in new and improved form, may be had for \$1.25.

A remarkably successful mission to women was recently carried out in Manchester, England. It was organized by the Ladies' Church house and extended over ten days. The workers were residents of the House, assisted by some ladies from London. Many factories and mills were visited at the dinner hour and addresses given. There was a daily celebration of the communion and a special season of prayer.

A bit of news comes from England which will no doubt cause much amusement among American clergymen. Dr. R. F. Horton of Hampstead, announces that he will sit in the vestry of his church on a certain day from 8 in the morning till 11 and again in the evening from 5 until 8 to receive contributions to apply on a debt of \$15,000. The practice of raising money by this method is said to be growing in England, and frequently brings excellent results. Mr. Spurgeon is said to have originated the custom. How many American pastors would get the money for a debt if they should sit in the vestry and wait for the people to bring it in? We do not know that it has been tried, but there is a possibility that some pastor may make a big success of such a plan, especially by working it up and putting the people on their honor. We would like to hear from any pastor who has raised money in that way in the United States.

We acknowledge receipt of the Year Book and a collection of the advertising matter of the First Methodist Episcopal church and Sunday School, of Bridgeport, Conn., of which Rev. G. M. Brown is pastor. The book contains a complete list of members and officials, also the membership of the Sunday School by departments. It is all there. Even the pictures of the officials, and Quarterly conference. The printing is unusually fine. It was Mr. Brown's card for advertising the prayer meeting that we used in the December Expositor, page 126, but could not give credit because the name of the city was not on the card.

Lincoln McConnell, the evangelist, recently engaged in leading a rather unusual series of meetings in Joplin, Mo. The entire effort was for men. No women were allowed in the services. For fifteen days the men of the town were invited to come to the tabernacle and hear what the preacher had to say. Mr. McConnell was trained for a lawyer and spent four years as a detective. He therefore has a knowledge of human nature and facts that enables him to interest men.

## Evangelistic Work

No one questions the need of evangelistic work who considers the revivals in the days of Nehemiah, Paul, Whitefield, Finney, or Moody; and their evident relation to the divine scheme for saving the world. The present condition of the church in its relation to the world emphasizes this need. If the gospel is to reach the uttermost parts of the earth something must be done very speedily to give it vitality and power in the churches already organized for its promulgation. The strenuous life, or the intense selfishness of this age will surely destroy every feeble attempt to promote a radically new order of principles and motives. Real life of the aggressive sort is the only human agency that can stem the present onrushing flood of business and of wickedness.

Revival efforts similar to those of half a century since seldom succeed in these days. Either some vital elements of those plans are wanting or the views and habits of the people have changed. Probably each cause is partially responsible for present failures.

But what can now be done? Is there any safe plan sure to be owned by the Spirit, that always brings results among all classes of people, and does not involve unnecessary burdens?

Jesus set an example of evangelistic work which seems to contain all possible characteristics of efficiency and safety. He refused the crowds, gathered and trained a small band of consecrated workers, commonly called disciples, and sent them by twos among the people to teach and illustrate the new gospel. They returned, we know not how many times, to report progress and get new directions and inspiration.

Jesus' plan, translated into present day vernacular, may mean a workers' meeting each mid-afternoon, followed by cottage meetings and personal conversation by the workers in the districts assigned them; together with invitations to brief, general services at night—followed by inquiry, testimony, and prayer groups. Such meetings honor the Spirit and the Word, and use the worker according to the gospel plan. They develop many new workers and illustrate the meaning of Christian service. People are saved, the church is strengthened, and pastors are encouraged.

[H. E. Brown, who wrote the above at our request, is open for engagements on this plan. The editor has known him for ten years, and knows of his work for International Y. M. & A. previous to that. The churches that secure him will be fortunate. He is a practical business man and a capable Bible student. He can be reached at 2046 W. 96th St., Cleveland, O.]

Lord, I have shut my door,  
Shut out life's busy cares and fretting noise;  
Here in this silence they intrude no more;  
Speak Thou, and heavenly joys  
Shall fill my heart with music sweet and  
calm—  
A holy psalm.

Lord, I have shut my door,  
Come Thou and visit me. I am alone.  
Come, as when doors were shut Thou canst  
of yore  
And visitest Thine own.  
My Lord, I kneel with reverent love and fear  
For (thou art here)

—M. E. Atkinson.

340 Tins of Bible Pictures in colors will be sent in two portfolios for \$2—your money back if not entirely satisfied. F. M. Barton, 601 8 Caxton Bldg., Cleveland, O.  
"Reasons why ten boys left Sunday School," and the World Evangel 3 months for 90¢ (two dimes or stamps). F. M. Barton, 601 8 Caxton Bldg., Cleveland, O.

I will send you a flower from Palestine for 25¢ names and addresses of Sunday School teachers. F. M. Barton, 601 8 Caxton Bldg., Cleveland, O.



## Religious Review of Reviews

Encouraged by the success of the North Side tent meetings the Layman's Evangelistic Council of Chicago has undertaken the management of a great forward movement of all the churches in that city. It is a purely evangelistic undertaking. From the Central assembly will go advice and instruction and by it the whole movement will be unified and persistently advertised in the daily papers, by circulars and upon the great commercial bill boards. Such a movement ought to make a deep impression upon the city.

A new kind of evangelism is receiving the attention of the pastors of Minneapolis. It is called "Christian Health Science." Prof. W. Earl Flynn, recently from Winnipeg, is the leader. His doctrine is that if the church will place itself in a position to care for the body, to help the sick back to health and the gloomy and sorrowful back to sunshine and cheerfulness, it will find its pews crowded. Prof. Flynn organized a class of twenty-five ministers and taught them his system. Public meetings were then held in various parts of the city. In one church, the Wesley M. E., Rev. S. M. Dick, pastor, the average attendance for five days was 1,000 a day. Business men, lawyers, physicians, and school teachers are enthusiastic in their praise of the movement.

Many of the denominations are instituting departments of church and labor, as a means of bringing workingmen into closer touch with the church. The Presbyterians are in the lead in this work, and their secretaries are making a deep impression not only upon their own denomination, but upon other denominations.

The Presbyterians are reaching a large number of working men by having articles published in the labor papers of the country. They claim to reach 3,000,000 working men and their families each week, who are not in touch with the church.

In Oak Park, Chicago, the liquor men were defeated by a mass meeting called together by the president of the Presbyterian Federation of Brotherhoods through the telephone. The Brotherhood membership there is 2,500 and the voting population 3,500.

Prof. Marcus Dods, in an address at New College, Edinburgh, a short time ago, discussed the diminution of candidates for the clergy in England and Germany. He attributed the lack not to poor pay, but to unbridled criticism, which has unsettled many men among the very class from which the ministry is recruited. Another view in England is that the lack of ministerial candidates is due to the practice of celibacy among so many clergymen, thus reducing the number of "sons of clergymen" who would enter the ministry.

Mr. W. Warde Fowler, of Oxford, makes some interesting comparisons between the decay of old Roman life at the beginning of the Christian era, and parallel conditions in English life of the present time. He regards the rush to the cities as the precursor of a decline.

Rev. J. H. Jowett, M. A., condemns self advertising on the part of clergymen. He considers ordinary publicity of church activities commendable, but objects to the ways in which ministers put themselves forward sometimes to the detriment of their calling.

Separation of church and state has been decreed in Geneva by a majority of 860 out of 14,500. Thus the old national church, founded some four hundred years ago by John Calvin has been disestablished by a popular vote. The new plan goes into effect January 1, 1909.

A Pastor's Institute was the distinctive feature of the General Baptist convention of California, held at Petaluma in November. Its purpose was to stimulate thought and study on fundamental themes.

The Anti Opium forces of England recently held an all day's meeting in London for the purpose of urging the government to end the opium traffic in China in less than ten years, the time designated by Mr. John Morley, the secretary for India.

A new branch of Christian work has been undertaken by the Brotherhood of St. Andrew. The plan is for Brotherhood men to become personally responsible for boys under the charge of the Juvenile courts. Thus one man will have the oversight of one boy to act as helper and guide in transforming the boy into a man. It is a fine plan and the outcome will be watched with interest.

### UP-TO-DATE LECTURES BY DR. WILLIAM BARNES LOWER.

Four new lectures are announced by Rev. Dr. William Barnes Lower, pastor of the Calvary Presbyterian church, Wyncote, Pa. As the titles indicate they will undoubtedly appeal to a large number of people of varied interests:

1. Are You in the Game? A lecture of fun, humor, pathos, facts.
2. Opportunities and How Men Meet Them. An inspiration address for young people. Instructive and helpful.
3. A Ramble Among English and American Poets. A lecture of select recitations from great poets. Gems of literature. Instructive and entertaining.
4. The Temperance Movement. A lecture, giving the history of the temperance movement in this country, with startling and interesting present-day facts and illustrations.

The award of the judges on "The Kind of Sermons That Will Meet Present-Day Needs" was as follows:

- E. A. King, Sandusky, O.
- W. W. Harris, Chelsea, Mass.
- E. R. Evans, Gloversville, N. Y.
- W. J. Johnson, Auburn, N. Y.
- Dean S. Bedford, Rome, N. Y.

"Another Book of Verses for Children," edited by E. V. Lucas, is a collection of verses which the editor says "consists not so much of poetry, as of poetry-for-children." Nevertheless, some of it is real poetry, and all of it is admirably adapted to its purpose. The Macmillan Co., New York.

12 Tissot Bible Pictures in colors (make handsome Christmas gifts) and the World Evangelist, 3 mos. for 25c. F. M. Barton, 561 & 563 Canton Bldg., Cleveland, O.

## A \$200,000 Church Built Without a Debt

A fine new house of worship, costing \$200,000 was recently completed and dedicated by the First Baptist church of Worcester, Mass. The undertaking was initiated and carried through to completion under the splendid leadership of the pastor, Rev. Dr. L. Call Barnes. The money was all subscribed

is infinitely better off for such an experience. It is not our purpose to tell much about the new building. That is another story.

Our purpose is to describe the working system which makes such success possible. In the first place the church is as compactly organized as a great business enterprise



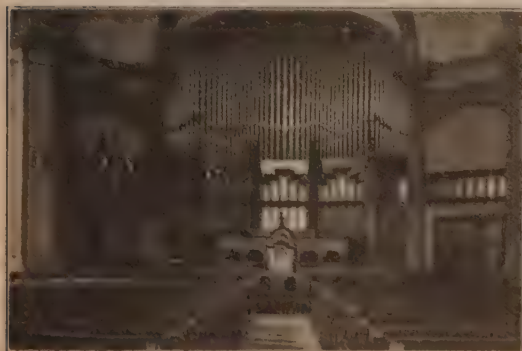
FIRST BAPTIST CHURCH, WORCESTER, MASS.

Architects: Mr. Brown of Brown & Davis, Chicago, associated with Gillespie & Carvell, New York.

and much of it paid in before the church was dedicated. One-fourth was given by one man, Mr. William H. Dexter. One-third was obtained from the sale of properties owned by two churches which consolidated five years ago forming the First Baptist church. The rest of the money was contributed in various sums varying from a few cents to a few thousand dollars. Over five hundred separate contributions were made. There have been no church suppers, fairs, entertainments or other catch-penny abominations for raising money. The exclusion of commercialism has extended even to the selling of souvenir postal cards. Everything of the kind has been ruled out. Thus every dollar has been obtained as a matter of pure benevolence. The people gave it outright, and the church

Some very successful business men are identified with its management and these men give the best there is in them to this church. Since the first subscription was obtained four years ago committee meetings have been held by these business men at times and seasons when it would be thought impossible to get men together for such a purpose—mornings, afternoons and nights. The concentrated enthusiasm and dogged persistence exhibited by them thrilled the entire church, and extended to other churches in the city, and even beyond. It is to the everlasting credit of Dr. Barnes that he was able to enlist such men. The secret is that he put himself into the undertaking, and inspired confidence in others by his business-like methods.

The same principles that have given this



AUDITORIUM LOOKING FROM REAR

Organ W. Steere & Son, Springfield, Mass.



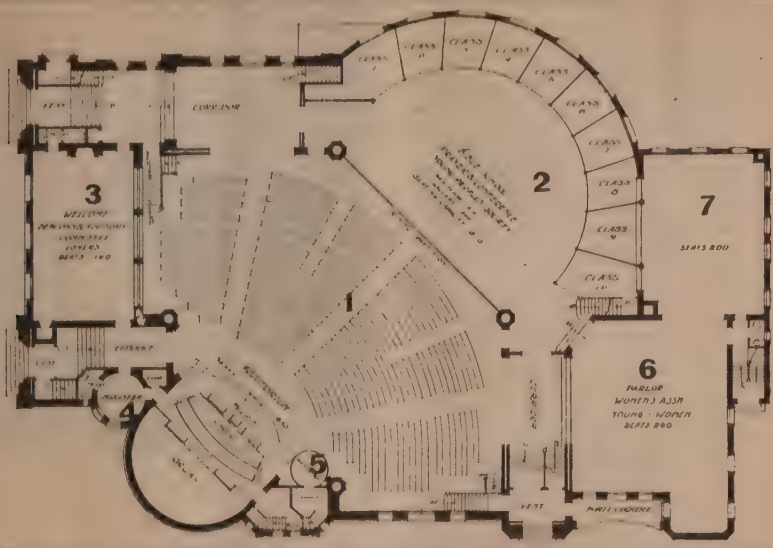
AUDITORIUM AND CHAPEL LOOKING FROM PULPIT



church a foremost place in the Baptist denomination, may be applied to the management of any church no matter how small it may be. It is not a question of numbers or large amounts of money, but of using the resources at hand to the best advantage in solving the problems of a given community.

go often objectionable. Many of the lights in the corridors and in the choir loft are enclosed in lanterns and the large chandeliers in the smaller rooms are exceptionally beautiful.

The Plenum system is used for heating and ventilating, forcing the fresh air from the



**GENERAL DESCRIPTION.**

In the limited space at our disposal we cannot give a detailed description of the interior arrangement of the First Baptist church. Perhaps Dr. Barnes would send some of the building committee's literature on the subject if you wrote enclosing stamps for reply. The work was done by the following firms: Contractor, P. W. Finn, Altoona, Pa.; pipe organ, W. Steere & Son Organ Co., Springfield, Mass.; heating plant, Lewis & Kitchen, Chicago, Ill.; windows, Spence, Bell & Co., Mr. Guild, artist, Boston, Mass.; electric fixtures, D. R. Craig, Boston, Mass.; pews, American Seating Co., New York, N. Y.; architect, Mr. Brown, of Brown & Davis, Chicago, associated with Messrs. Gillespie & Carroll, New York, N. Y.

The dimensions of the building are 115x145 feet. There are twenty-five rooms altogether, for the various branches of work, those on the lower floor being so arranged that they can be opened up for an enlarged seating capacity. The auditorium and gallery will seat 900-600 in the auditorium by itself and 300 in the gallery. The chapel or Bible school auditorium seats 500, with 150 in the gallery, making 650. The total seating capacity in sight of the pulpit, when the side rooms are opened up is 1,852, and this may be further increased to 2,061 by opening up the primary room, where 209 may sit within hearing, but not in sight of the pulpit. Among the special features are a gymnasium and dining room, a Chinese room, and a room for the kindergarten which is equipped with sand boxes, lockers, cradles, toys, etc., for the children.

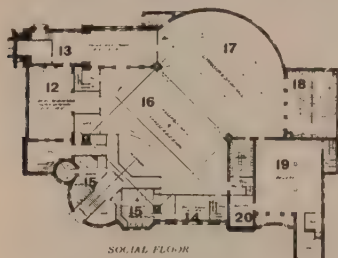
The building is lighted by electricity and also piped for gas so that if ever a change was desired it might be easily made. All of the lights which come in contact with the eyes of the audience when seated are shaded by colored glass to avoid the glare which is



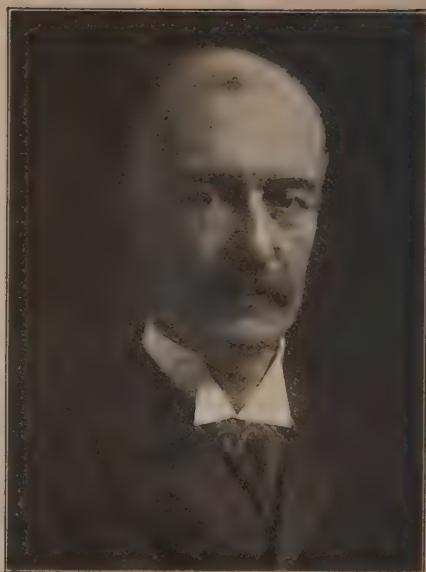
**A CORNER OF THE LADIES' PARLOR**

outside by means of a large fan, through the compartments where it is heated by a battery of five hot air furnaces and carried through suitable ducts to the different parts

of the building. Being thus forced into the various rooms, it presses the contaminated air out through a large number of smaller ducts which are located at suitable points near the floors and connected with four large central stacks, carrying the foul air up into the roof chamber and out through openings in the lantern. A boiler is also installed and steam heat is carried into many of the corridors, closets and smaller rooms, thus insuring heat in extreme cases. All hot air ducts are fitted up with dampers and connected with a thermostat system, insuring a more even temperature than would be possible without it, except by most careful watching. To insure fresh air in the robing rooms and lavatories a small exhaust fan is installed with ducts leading to every small room that is not otherwise ventilated. The apparatus is guaranteed to change all the air in the rooms in fifteen minutes.



SOCIAL FLOOR



DR. LEMUEL CALL BARNES  
Pastor of First Baptist Church, Worcester, Mass.

## Five Steps Into the Church

### THE MEMBERSHIP SYSTEM OF A SUCCESSFUL CHURCH

The real strength of the First Baptist church lies in the system by which it gathers members and develops those members into workers and givers. "Five steps into the church" would fitly describe this system, as there are five stages through which members pass before they come into full fellowship. By the time they get through the various "degrees" they know exactly what is expected of them. They have also taken upon themselves definite obligations, and begin carrying their share of the financial burden at the very outset.

In working the system Dr. Barnes aims to reach two classes of people—those who may be induced to unite by confession of faith and baptism and Baptists who have recently moved into his parish. He does not believe in letting church letters get mouldy and newcomers with letters are given as much attention as prospective new converts. There are cards for both classes to sign, and letters from the pastor for each.

#### Step One.

Two cards are used. They need very little explanation. The acceptance card is colored and the one relating to the church letter is white. On the back of the invitation card appears the lines: "On the other side of this card is the great invitation and opportunity for acceptance. This side may be used for informing the minister of illness, or of new comers in the parish, and for making any other statement or request to him."

"Please sign your name with address."

#### Step Two.

A letter is sent by the pastor to the prospective member, a printed form being used with blanks for filling in name, dates, etc. The personal part is on the first page. Page two is devoted to "helps for candidates," page

three to "church covenant," and the last page to "aims of the church." The letter to those who come in from another church is similar to the one sent to candidates with the difference that the "helps for candidates" are omitted.

#### Helps for Candidates.

In uniting with the church of Christ the only essential qualification is to be united with Christ. What is the evidence that you have joined hand and heart with him? "Sanctify in your hearts Christ as Lord; being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." Be ready to tell the Membership Committee, and on their advice the church itself as much as you can about the chief points in your own experience; especially are the following realities with you:

I know that I am sinful, needing forgiveness and a better life.

I have taken God as revealed in Christ to be the Forgiver of my sins, my Master in all things and my Friend forever.

I accept the following as a statement of some of the practical duties which are binding on me:

#### CHURCH COVENANT

(Observe that this is not a creed or statement of opinions; but is a simple acknowledgement of some practical duties. Such duties, however, worded or unworded, are essential in any healthy Christian life. This particular wording is old and is mainly that in widest use as a "Covenant" in Baptist churches.)

We do now in the presence of God most solemnly and joyfully enter into covenant with one another as one body in Christ. Pledging to him, as well as to each other,



our word or honor, we engage by the aid of the Holy Spirit:

To walk together in love as disciples of Christ and brethren in spirit; to strive for the advancement of this church in knowledge, holiness and comfort; to sustain its worship, work, discipline and teaching; to attend all its regular Sunday and mid-week services unless prevented by some reason which we can conscientiously give to our Saviour; to give it a sacred pre-eminence over all other organizations; to contribute cheerfully, regularly and in proportion to our ability to the support of this church and to its general beneficence, including the spread of the Gospel to all nations; to watch over and admonish one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to avoid all tattling, back-biting and excessive anger; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and, mindful of the rules of our Saviour, to secure it without delay; to maintain private and, if practicable, family devotion; to search the Scriptures for the Spirit of Christ; to religiously educate those who may be under our care; to be pure in speech, just in dealings, faithful in engagements and exemplary in deportment; to endeavor by direct effort, as well as by example, to win people into outspoken discipleship to Christ; to seek in harmony with Christians of many names to purify all society and government; to abstain from the sale and use of intoxicating drink as a common beverage; to be zealous in our efforts to advance the kingdom of Christ in Worcester and throughout the world.

We moreover engage, that when we remove from this place we will as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

#### AIMS OF THE CHURCH

The "Method of Work" adopted by the church in 1902 gives the following as a comprehensive statement of the

"1. To devote ourselves, every one, to the intimate fellowship of the living God. The spirit of truth having been promised to guide us into all the truth, we are to be a school of disciples diligently learning more and more of his love and will all the time. 'I am with you always.'

"2. To devote ourselves, one and all, to the welfare of humanity, bringing Christ to men, and men to Christ through every open door and with every helping hand. We are an organization of workers to make our city, our country, our world, what Christ would have them be. 'Thy will be done on earth.'"

#### Step Three.

After the candidate has passed the committee the pastor sends another letter accompanied by a little booklet of 18 pages on "The Meaning of Baptism." Two letter forms are used—one for men and one for women. They are herewith given:

#### LETTER TO MEN.

My Dear Brother:—

I send you herewith a Bible-reading concerning baptism. Please read it thoughtfully before Sunday evening so that you may the better appreciate the sacred ordinance.

Please do not forget that I need to have a brief meeting with you ten minutes before the hour when the preaching service begins. It will be necessary to have it promptly, as I am obliged to be ready for the duties of

that public service a few minutes before the hour. This meeting with you at \_\_\_\_\_ will be in the west committee room which is reached by the second door to the left after you enter the south vestry door from Main Street.

The deacons desire you to bring the following extra articles required on account of baptism:

Suit of underwear, pair of socks, collar, trousers, shirt, handkerchief and towels.

Yours in cordial service,

Dict. by L. C. B.      Lemuel Call Barnes.

#### LETTER TO WOMEN

My dear sister:—

I send you herewith a Bible-reading concerning baptism. Please read it thoughtfully before Sunday evening so that you may the better appreciate the sacred ordinance.

Please do not forget that I need to have a brief meeting with you ten minutes before the hour when the preaching service begins. It will be necessary to have it promptly, as I am obliged to be ready for the duties of that public service a few minutes before the hour. This meeting with you at \_\_\_\_\_ will be in the west committee room which is reached by the second door to the left after you enter the south vestry door from Main Street.

The deacons' wives desire you to bring the following extra articles on account of the baptism:

Suit of underwear, pair of stockings, skirt, white tie, handkerchief and towels.

Yours in cordial service,

Dict. by L. C. B.      Lemuel Call Barnes.

#### Step Four.

After baptism comes a letter signed by the church clerk, and the treasurers, together with subscription cards, so subscriptions can be made at once. The letter, which we herewith give, is business-like and definite, and the new member is brought to a decision at once:

#### THE FINANCIAL SYSTEM

Dear Friend:

It was a real pleasure to us all to have you received into the fellowship of our church last Wednesday evening. This letter is your official announcement of the vote receiving you.

Everyone in joining any organization desires to know how he can do his part in sustaining its work financially as well as in every other way. In answering your perfectly natural question in that particular, we begin by referring you to the agreement in the "Church Covenant":

"To contribute cheerfully, regularly and in proportion to our ability to the support of this Church and to its general beneficence including the spread of the Gospel through all nations."

Our method of meeting these obligations is the simplest and easiest possible, however large or however limited may be the income of any.

As to the "Support of this Church," we have no pew rents. Regular sittings may be arranged with the Pew Committee. It is desirable and needful, however, that every member, whether older or younger, have a definite share in supporting his own church. Each one determines for himself how much his part is to be, recording the same on the white card we inclose. Having signed this please mail it at once. A stamped directed envelope is inclosed for that purpose. You then will be provided with a packet of white envelopes in which to make your offerings

for the support of your own church. These white offerings provide for the current expenses not only of the church as a whole, but also of the Bible school and other vital organizations of the church so that you do not have a separate solicitation for each. The total expenses are about \$225 per week.

As to the church's "General Benevolence, including the spread of the Gospel through all nations," instead of having an indefinite number of appeals as many churches have, we concentrate all in one. At the same time the offerings are distributed so that the giver

not be reached until we make them at least as large as those for church support.

It is understood that your subscriptions both in church support and benevolence can be changed at any time by notifying the respective treasurers.

"But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall also reap bountifully. Let each man do according as he hath purposed in his heart; not grudgingly; or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound unto you;

WELCOME

### THE INVITATION OF CHRIST

"Follow me." "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." "Him that cometh unto me I will in no wise cast out."

Response: Amen

### ACCEPTANCE

It is my purpose to follow Christ in the spirit and conduct of my life.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

Signs our additional remarks if desired on the other side of the card

WELCOME

### CHURCH SUPPORT

First Baptist Church

I pledge for the year ending December 31st, 190\_\_\_\_, \$ \_\_\_\_\_ per week for Church Support, including per cent, in accordance with the plan adopted by the Church, to be used for all local current Expenses, as salaries, Music, Heating, Lighting, Bible School, Women's Association, Y. P. S. C. E., Chinese School, etc.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

Date \_\_\_\_\_ 19\_\_\_\_

As this is a voluntary pledge, it may be cancelled at any time by giving notice to the Treasurer or Pastor."

### Baptist Church in \_\_\_\_\_

DEAR BROTHER:

Since I am so situated now, that it seems best for me to belong to the FIRST BAPTIST CHURCH in Worcester, Mass., please give me a letter of dismission to its fellowship. Please send the letter at the first opportunity to REV. L. CARR HARRIS, First Baptist Church, Worcester, Mass.

Gratefully yours,

### BENEVOLENCE

First Baptist Church, Worcester

I pledge for the year ending December 31, 190\_\_\_\_, \$ \_\_\_\_\_ per week for Benevolence, payable weekly, or as I may arrange with the Treasurer, to be used in accordance with the plan adopted by the Church, including all general benevolence and charities in which our denomination is engaged, and such other worthy objects as the Church or Advisory Committee may from time to time care to add. The details for 190\_\_\_\_ is outlined on the back of this pledge card

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

DATE \_\_\_\_\_

### FIRST BAPTIST CHURCH

PASTOR'S ROOM

Worcester, Mass.

190\_\_\_\_

DEAR \_\_\_\_\_

By a resolution of our Church, all who are candidates for membership by experience and baptism are required to meet the Membership Committee and to attend the meeting of the Church at which their reception is voted.

Accordingly we are glad to expect you at the MEMBERSHIP COMMITTEE MEETING NEXT EVENING, at \_\_\_\_\_ o'clock. The meeting is in the \_\_\_\_\_ Room. Please take a seat in one of the other rooms until called. After leaving the Committee Meeting please tarry in the building until notified of the Committee's action.

On recommendation of the Committee, we shall gladly accept you at the MEETING OF THE CHURCH NEXT WEDNESDAY EVENING, at 7:45 o'clock. On entering the Chapel, please take a front seat. This is pleasant when being called forward later.

The spiritual steps in entering the Church are very simple and natural. They are plainly indicated by the "Helps for Candidates" which I put on the inside of this letter. Earnestly think about them, with a spirit of prayer. Let me help you in every way that I can.

Your Pastor and Friend,

### First Baptist Church

PASTOR'S ROOM

Worcester, Mass.

190\_\_\_\_

MY DEAR \_\_\_\_\_

I am glad that your Church Letter has come. Please be sure to be present at the meeting of the Church next Wednesday evening, that you may be received into Membership. We shall be pleased to have also a word of testimony to Christ by you at that time.

On the inside of this letter I present you with a copy of a "Covenant" as to practical Christian life substantially the same as that in use by nearly all of our churches. Every one coming into our fellowship thereby signifies acceptance of its obligations.

Yours in Cordial Service,

of the smallest sum has the joy of having a share in all the great enterprises of our denomination for bringing America and the rest of the world to Christ. We inclose a pink card that you may record your purpose in those directions. Having signed this please mail it at once in the same envelope with the white card. You then will be provided with a packet of pink envelopes in which to make your benevolent offerings. In recent years the benevolent offerings of our church have been about \$65 per week. Our ideal will

that ye, having always all sufficiency in every thing, may abound unto every good work." 2 Cor. 9: 8.

Yours in the service of Christ,  
The Advisory Committee.  
By \_\_\_\_\_, Clerk.  
\_\_\_\_\_, Treasurer Church Support.  
\_\_\_\_\_, Treasurer Benevolence.

#### Step Five.

The fifth and last step consists of extending the hand of fellowship at a Sunday ser-



vice and in presenting the new member with a fellowship record, which is really a certificate of membership. Printed forms are used. The letter is printed in blue on official letter paper in imitation of a type writer, but not filed in.

### THE FELLOWSHIP LETTER

My Dear Friend:

Admission to membership in the church is completed when the church has voted and baptism has taken place. But it is a pleasant custom in our church for the pastor, in behalf of all the members, to extend the "hand of fellowship" to the new members of the church at a communion service. Accordingly I shall look for you next Sunday morning. While the hymn is being sung between the preaching and the communion service please come to the front pew. In case sickness or absence from the city prevents your being present please come at the first communion service when you are present.

Yours for Christ and the Church,  
L. C. Barnes.

### Advantages of the Financial System.

The financial system of this church is radically different from that of the average church. There are two treasuries and one general committee which supervises the finances. The fund for Church Support is used for salaries, heating, lighting, care of property, support of the Bible school, the women's association, the Young People's Society, and all other organizations agreed upon by vote of the church. The Benevolence Fund is used exclusively for the various local and general benevolent objects of the denomination. Each member subscribes to each fund separately and pays to each separately through a separate envelope. The subscription plan for the two funds is carried through the Bible school, the Young Peoples' societies and all the other organizations. There is no separate treasury for any of the societies. The Bible school, etc., is supported by an appropriation from the Church Support fund. Each member is expected to make a subscription to the Church Support fund aggregating the amounts they would give for the various societies under the old system. It is a straightforward, direct, business-like plan. It disposes of the finances in the simplest possible manner. The Sunday School scholars make their subscriptions directly to the central funds of the church and from the very first they are trained in supporting the church as an institution. Each child has a package of envelopes and contributes just like the older people. Thus all sense of the Bible School being something separate from the church is removed, or not allowed to develop. An itemized budget is made out by the Finance Committee at the beginning of the year and voted on at the annual meeting. The expenditure of every dollar is thus carefully considered in advance, and each department and committee knows just what its income will be for the year. The plan of subdividing the appropriations is carried down to the last detail, including the amounts that shall be spent by the Prayer Meeting Committee, the Look Out Committee, the Flower Committee and the Social Committee and all other committees of the Young People's society. The money for benevolence is kept by the treasurer of benevolences. He pays the money over to various objects as it comes in according to a percentage plan agreed upon by the church. The main divisions of this fund are: Foreign missions, 40 per cent;

home missions, 40 per cent; city missions, 10 per cent, and miscellaneous, 10 per cent. There are still further sub-divisions, making eleven specific objects in all to which this money is applied. Nine per cent is retained for emergency calls. Special collections for "outside" objects are not allowed. Speakers may present their cause, but if they get any money it is voted out of this special fund. The percentages for specific objects range from 1 per cent to 32 per cent. Thus there is no guess work, and no dependence upon impulsive giving.

### AMMUNITION FOR THE REFORMER.

There are fewer saloons in the thirteen and only a few more than in the city of Chicago.

Seven-eighths of the territory of the Southern States is "dry," and it is believed that a majority of the population favors national prohibition.

The degenerate negro, the degenerate white man in the south, and the absence of a large foreign element in the southern cities, are important factors in the temperance progress of the south.

Beware of articles in the daily press advocating the repeal of the law excluding beer from the army canteen. Many of them are paid advertisements published in the form of dispatches from Washington. The brewers not only have paid lobbyists at Washington, but maintain a press agency, which aims to systematically corrupt public opinion regarding the liquor traffic.

The International Reform Bureau, with twelve secretaries at work in the United States, and a branch in England, Japan and Australia, will, during the winter, push a treaty to exclude intoxicants and opium from all uncivilized countries; promote bills in Congress to prevent the shipping of intoxicants into prohibition territory; to prevent the interstate traffic in cigarettes, and also the sending of gambling news between states by wire or telephone. The bureau will continue the attack on race track gambling in New York and other states. It will aid in obtaining a Sunday rest law in California, and also ask Congress to provide for the Sunday closing of the Alaska Yukon exposition at Seattle.

A word of warning to those who preach on reform subjects may not be out of place. It is a great achievement to be wisely indignant at individual and social sins. We clip a few sentences from a well written article on this subject by Dr. Edwin Heyl Dolk in the Lutheran Observer:

"A minister must be sure that he shall not be known as a professional reformer, but that he is fighting dishonesty and vice in order to save men. To seek to unseat certain men from political office simply because they have countenanced or encouraged graft and vice is not the true Christian motive in a contest for a purified balloting system or honest awarding of contracts. Back of all corruption and collusions, men and methods stand the endangered and ensnared boys and girls of the street and school and home. It must be the easily solicited souls of men and women, their downfall or their possible rise into a divine sonship which rouses us to the extermination of the gambling den, the saloon and the brothel."

I will send you a flower from Palestine for six names and addresses of Sunday School teachers. F. M. Barton, 301-4 Easton Bldg., Cleveland, O.

# HOMILETIC DEPARTMENT

BY REV. G. B. F. HALLOCK, D. D.

## BEST OF RECENT SERMONS

By Rev. J. H. Jowett, D.D., Rev. H. O. Rowland, D.D., Rev. Clarence True Wilson, D.D.,  
Rev. H. M. Wharton, D.D., Rev. J. F. Carson, D.D.

### Anonymous Ministers

BY REV. J. H. JOWETT, D. D., BIRMINGHAM,  
ENGLAND.

Text: "He that was healed wist not who it was." John 3: 13.

The impotent man was healed, but he did not recognize the healer. He thought he was among secondary forces, while in reality he was in touch with the primary Cause.

The healing energy which had renewed him flowed out of God. The ministry was anonymous, yet divine. The Lord had touched him, and he knew it not!

I want, therefore, to speak about one or two of the anonymous ministries of our gracious God. It may be that such a meditation will break up the anonymity, and we may know ourselves as walking continually in the dispensation of eternal grace.

I. Is not nature one of the anonymous ministries?

1. Nature touches us into health. A day comes when we are weary and spent, and our vital forces are exhausted. Our mental fibre becomes soft and forceless, the mind loses its tenacity and grip; our spirits flag, we lose our buoyancy, the flame of optimism flickers down into its socket; and then, by some happy arrangement, we find ourselves in the field.

We wander about the countryside; we hold communion with the breeze and the light, with the perfume and the dew, with the changing colors and the unchanging glory; and the vital flood returns, the springs of our being are renewed. We are healed, and yet how frequently it happens that "he that was healed wist not who it was."

Here is the explanatory word: "I will make a covenant for thee with . . . the field." And this is the significance of the passage: The Lord is waiting to create a mystic fellowship between man and the natural world around him, between me and the breeze, between me and the seashore, or the amazing beauties of the countryside.

2. And nature also touches us into grace. Take your irritableness and impatience to the flower-bed. What happens? The quietness of growth, the beauty and grace of flowers, enter like the sweetest and most insinuating influence in your spirit and your crumpled disposition is smoothed out, and in place of the noisome tumult there is a fruitful calm. Nature's gracious fingers have touched you into grace.

Or take flowers into a sick room. How beautiful their ministry! It is not merely their color and their perfume which charms; there is a hue and a fragrance unperceived by any but the receptive soul, influences which nourish patience and quietness and affection and trust.

Yes the flowers can get into our spirits, and bewildering wealth of the sky and field can

enrich the common life. We are healed, and yet how commonly "he that was healed wist not who it was."

3. And nature can touch us in awe.

I have recently been reading a book descriptive of the changing aspects of the scenery in the Sudan. When the traveling caravan entered the deep, gloomy gorge, grand and silent, the narrative tells me that "all conversation ceased." And why?

Some time ago I spent a week or two at a hydropathic establishment, and one night there was a superlatively glorious sunset. For one quarter of an hour every bit of amusement was staid, and the innocent frivolity passed away from every tongue. What was the reason?

Both in the Sudan and in our own country nature had touched the spirit into awe. We had become healed of our flippancy and amusement, and had become children of larger and more dignified relationships.

Is this sense of awe, after all, a kind of vague and half-awake consciousness that behind the panorama, or within it, the ineffable worker is at work? Perhaps it only needs the rending of one thin veil, and vague awe will ripen into penitent devotion.

The word "nature" is only a thin nom de plume for the Almighty. When nature's gracious influences heal us of our weakness, of our ugliness, of our irreverence, we are in reality in immediate communion with the Lord. "The Lord is here, and I knew it not."

II. And then think of the healing touch of music.

"And it came to pass when the evil spirit . . . was upon Saul, that David took an harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him."

Have not my hearers shared this experience? You have gone home in the evening tired out and despondent, and some one in the house has taken an instrument of music, and by the mystic influence of the strains there has stolen into your spirit the sweet genius of rest and peace. You were healed, and yet you "wist not who it was."

Or perhaps the melody of some hymn-tune rises like a lark from the very field of your labors, and the evil presence of murmuring has been banished, and your soul has been filled with gracious song.

And frequently it appears to us as if the ministry were quite an earthly one; we have no sense that the Eternal has been at our gate. And the trouble is that we are not sufficiently curious to make searching inquiry, and so the Divine Minister passes unheeded, and we do not raise the psalm of gratitude and praise. It was the Lord, but we knew it not.

III. And let me further remind you of the healing ministry of places.

What an experience it is, in the glare of a June noontide, to pass from the heat and



glamour of Ludgate Hill into the cool seclusion of St. Paul's! You are hot, feverish, and excited; and the very place lays a mystic spell upon the irritated nerves. It is more than the cool air of the gigantic pile; but, if it were only the air itself, it is God's cool air; but it is better than that; it is God's cool spirit!

Or we go into a little village church and there is something in the very stones of the building that ministers to the calming of our souls. It is like a mother's cool hand upon the brow of her feverish child. We say one to another, "How peaceful!" but we don't trace it to the ultimate Secret.

Or we go to some historic shrine where men and women have shed their blood in willing sacrifice for the Lord. I go to Scrooby, where my forefathers worshiped, where in secret rooms and cellars they sought the face of God. Or I go to Delfthaven, where the Pilgrim Fathers knelt before they committed themselves to the uncertain sea. Or I stand upon Pilgrim Rock, where first their feet stood on the land they sought. And in all these places a strange inspiration steals into my soul. And the pettiness of my heart is wiped away.

I have many names for the healing ministry, but they are nearly all of them emptied of God. I am healed, and I "wist not who it was." I am toned up in rectitude and valor, and consistent purpose and vitality; and fear and cowardice are purged away.

If mine eyes were opened; I should discover more than historical presences in these venerable spots. I should find that the healer was the Lord himself.

IV. And lastly, think of the healing touch of climate.

I am not referring to the material climate which enswaths the body, but to that more mystic climate which envelops the soul.

Some years ago Mr. Balfour coined a very expressive phrase, which perfectly well expresses my present meaning. He spoke of "psychological climate," that climate which men can no more avoid than the Swiss can avoid breathing the currents of air which come upon them washed and purified from the great ice-fields.

We can name some of the elements which go to the making of this climate.

1. First of all there are words. Words come down to us laden with elevating and purifying power; we take them as if they were common ministries, and yet they are frequently the vehicles of Almighty God. Many a word has been fashioned in sacrifice, forged in the very fires of martyrdom, and it comes to us "bearing the marks of the Lord Jesus."

2. And then the climate contains the element of thought. We are beginning to discover more clearly the amazing influence of common thought. We cannot keep our thinking to ourselves. We may lock up our speech, but there is no possible imprisonments for our thought. We can no more lock up our thinking than we can lock up a miasma or a perfume. Thought is probably the most insinuating of all forces, and we are being influenced by it every moment we live. We come into the presence of a good man, and while we are with him he may not utter a single word, and yet when we retire we feel as if we had been

breathing mental ozone; and we go away stimulated and refreshed. We are healed, but we "wist not who it was."

3. And then secret customs and habits enter into the composition of the atmosphere, and determine the quality of the air in which we live and move and have our being. Does it make no difference to our mental climate that hundreds of thousands of our fellow men have this very day been in communion with the Almighty in supplication and in prayer?

We never know in whose obligation we are resting. A missionary suddenly became buoyant in China because some one in England is at that very moment on his knees. The Lord touches us through the ministry of intercession. Some physical comfort comes to us; some mental illumination visits us; some moral confirmation strengthens us. It comes in the very air we breathe; it is the mystic climate begotten of the most secret essence in God's holy world.

And the Lord is round about us everywhere. Let us begin to call things by their right names. "The whole earth is full of his glory." Let us say when the healer has been to us, "It is the Lord!" Let us offer him the homage and devotion of our hearts.

## Jesus Christ the Ideal Preacher

BY REV. H. O. ROWLAND, D. D., DAVENPORT, IOWA.

Text: "Never man spake like this man." John 7: 46; "The common people heard him gladly." Mark 12: 37.

Jesus Christ was a preacher—the great ideal for all preachers. His sermons were typical messages of God to men—as all sermons should be.

The texts give a clue to the influence and power of his sermons over the people who listened.

There have not come to us such reports and descriptions of Christ's sermons and oratory as of the world's great orators. We may read the orations that won for Demosthenes the palm of Greek eloquence. We have the addresses with which Cicero thrilled the Roman senate. We may bring the measuring line of judgment on Jonathan Edwards, Bassuet and Spurgeon, in the pulpit; Chatham and Burke in Parliament, and Clay and Webster in the senate; for we have with us the splendid words with which they taught and thrilled their listeners and opened new paths in which the ages should move.

But of the sermons of Christ we have only a few, and these are fragments as they were remembered by inspired reporters in twenty-five, thirty and fifty years after they were delivered. The longest sermon we have recorded he could have delivered in half an hour; but we know he preached for hours, and the people, though physically tired and hungry, hung on his lips; their hearts were fascinated by his words and they parted from him with sorrow—so powerful and gracious was the divine preacher.

But, though the reports of the great sermons are fragmentary they have been for eighteen centuries the springs of civilization and the fountain head of social, commercial, and moral progress. A few simple words they are compared with the ponderous and learned volumes

written by philosophers; but the plummets of the nineteen centuries have not fathomed their clear, peaceful depths; the intellectual chemistry of the ages has not fully analyzed their substance.

If the sermons carry now such living influence, what must they have been when delivered?

Besides, to intensify the effect of these sermons at their delivery there was the presence of the wonderful speaker; the ardor of his soul kindled his eyes, the magnetism of his voice, the sharp personal appeals, the presence of the enraptured thousands, and the electric influence of one excited listener on the other—all united to intensify the influence and power of the young preacher.

Then again, there was the element of personal, or individual force that belongs to every great orator. Whitefield could shout the word glory until people fancied they saw an opening in the sky, and the splendor of the city of gold with its lambent peaks flashing upon them. Jonathan Edwards gazed on men during the sermon until they clutched the pillars to support themselves; and the old Welsh people fancied that the one eye of Christmas Evans penetrated through them as if it were a beam from the judgment day.

There are suggestions through the gospels that Jesus possessed wonderful personal force to make his sermons effective. As a young man he entered the temple, stands amidst the busy, selfish bankers and tradesmen and drives them away—overturning their tables and rebuking their dishonesty.

A poor, timid woman who had touched his cloak, and frightened at her own temerity, tried to escape his presence; but his voice inquired for her, brought her with confusion into his presence.

The guilty Peter wept like a child when Jesus looked upon him.

A few words he addressed to the steel-hearted Pilate in the seat of judgment, but the cold Roman wilted and went aside beshamed.

"Mary," said he to the woman at the grave, and at once she worshiped him.

Whatever those elements of power were, we may be assured that in his preaching they scintillated and burned until the great multitudes were enflamed by his enthusiasm and fervor.

Aside from those personal and inimitable attributes of Jesus as a preacher, there belonged to him and to his preaching and his sermons, certain qualities that are practical to us, and absolutely necessary to those who teach his gospel.

I. An element of his preaching—so marked that his enemies recognized it—was his deep and absolute conviction that he was sent and directed of God to his great mission.

When he preached his first sermon, he took for a text, applying the words to himself: "The Spirit of the Lord is upon me; because he anointed me to preach the gospel to the poor;" etc.

That conviction permeated and possessed his soul.

So conscious was he of this truth that danger had no fear nor flattery a snare for him; when successful he was not elated, when defeated not discouraged; for he was always

walking along the great purpose God had for his life. He never felt the weight of his burden more than when the people were so devoted to him that he must flee to escape being crowned; he never was more self-poised than when the shadow of the cross was creeping like an eclipse over his life; and to his judge he said: "To this end was I born and for this purpose came I into the world."

This conviction gave constancy to his work. Success was not to him a test of anything; but his faithfulness to his mission.

1. One effect of this conviction was that he was led to live in constant communion with God. It is not recorded that he delivered one of his great sermons or undertook a new task without spending—sometimes a whole night in prayer. The steel cold stars of midnight and the hoar frost of morning witnessed him as he prayed and pleaded with God. As the face of Moses shone when he had been in the mount with God, so also did the character and presence of Jesus ever shine with the expression and spirit of the Father, so he could say truly, "He who hath seen me hath seen the Father."

2. Another result of that conviction was to give authority to his message. He never used in his sermons those qualifying phrases many preachers use, that take away the edge of a message or appeal, such as, "if," "perhaps," "possibly" or any words that imply doubts or uncertainties. No! but—"Verily, verily, I say unto you." "He taught as one having authority," because he had the authority of an inward conviction, and he knew the truth. Dreamy speculations, theological fancies, controversial dogmas had no value with him. So plain, lucid and practical were the messages he delivered that even his cynical enemies said: "Master, thou speakest the truth."

II. He preached on subjects of living interest to men. The Pharisees and lawyers of the day were eminent teachers, but they discoursed on themes that did not touch the nerve of popular sympathy and popular need—technicalities of the law, traditional forms and rites, genealogies and traditions were the sum and substance of their teachings.

Jesus broke the crust that had gathered about the truth and brought the meat of life to men. He spoke of duties, privileges, joys, sorrows, hopes and fears that were the warp and woof of men's experience.

Yet intense seriousness and lofty dignity that marked his preaching did not shrivel nor dwarf his social life. His presence was the joy of the wedding; in the house of sorrow and death he was the most welcome guest, and at the sombre hour of the funeral his face was the gate of heaven. Little children rushed into his arms, the poor considered him their best friend, and the repentant guilty sought peace in the shadow of his forgiveness.

III. While Jesus might have based the authority of his message on the truth of his own Divinity, he rather rested on God's revealed word, so that he was a biblical preacher. He met his demonic tempter at the beginning of his public life three times with the inspired Word. Constantly did he refer to and quote the sacred Scriptures as authority for his mission and message. He declared he had not come to destroy the law and the prophets, but



o "fulfill" them, that is, to obey and sanction them.

When he offered his last prayer for his disciples, he said, "Sanctify them in the truth; thy word is truth."

After his resurrection the inspired Scriptures were still the means by which he sought to convert his disciples into a firmer faith in his Messiahship. Said the two disciples from Emmaus whom he had met and to whom he revealed himself: "Did not our hearts burn within us as he talked to us on the way and opened for us the Scriptures?"

IV. The doctrines of religion find a most important place in the preachings of Christ.

Jesus was founding a new kingdom on a new covenant and no one must enter it without knowing its laws and principles. He preached and explained those with care and simplicity. He recognized that men's conduct and character are largely shaped by what principles they believe; an "evil tree can not bring forth good fruit," so if errors be taught for truth the conduct of life must suffer.

It was taught and believed if a man lived so respectable a life as to receive the approval of the public, and if he observed the traditions and amenities of society—that was all God required of him. Jesus appealed to this class and told them, "You must be born again"—born of the Spirit of God. A saving religion is more than a conformity with the regulations of good society, or with church rites; it is a change from death unto life by the presence of God in the soul burning out the dross of a sinful nature, and fitting it for a temple for the Holy Spirit.

He preached the truth of the atonement as the great heart-center of duty, and the only hope of the soul for an acceptance with God. He did not consider his own death a mere martyrdom for the truth, but a sacrifice for the guilt of man. He compared himself to a grain of wheat falling to the ground and dying so that a great harvest should rise therefrom. Not his beautiful life, nor to his moral teaching did he point as the Jesus that was to redeem the world,—but rather,—“And I, if I be lifted up on the earth, will draw all men to myself.” “The good shepherd gives his life for his sheep.”

All the underlying doctrines of evangelical duty are found in the sermons of Christ. The fall of man by sin, his salvation by the grace of God, his sanctification by the Holy Spirit, the immortality of the spirit, the eternal death of the wicked and endless life and blessedness of the Redeemed.

Take out of the gospel these truths and it is like taking out of the mountain its ribs of rock and leaving a treacherous mass of clay. Without these doctrinal truths Christianity is like a blind and shorn Samson groping through the ages for the amusement of the enemy; but with them it is the power of God for the salvation of the world.

V. The emphasis he placed on the doctrines of religion did not lead him to overlook the importance of a holy life. He knew a man might have an orthodox creed and yet lead a corrupt life. “Devils believe and tremble.” He knew also that many errors and heresies would rise from the depravity of the heart as well as from a confused brain. “The pure in

heart shall see God,” not only in the blessedness of future glory, but in the truths of religion. The telescope that shall uncover the stars must have unstained speculi, and the heart that discerns God must be emptied of uncleanness.

An infidel said to Wesley: “If I believed as you believe I would preach your doctrines.” Wesley: “You live as I live and you will believe as I believe.”

He said to the Jews: “If any man will do the will of God he shall know the doctrine whether it be of God.” Again: “Him who heareth these sayings of mine and obeyeth them, I will liken unto a wise man who built his house on a rock.” “You are my friends when you do whatsoever I have commanded you.”

VI. The affectionate tenderness of Jesus added greatly to the power of his preaching. Many preachers are honest, fearless, and evangelical, but they do not preach the truth in love; their warm heart beats beneath a rough exterior, their sermons are not tempered with kindness.

Jesus was a perfect humanity; his nature was so loving and kind that every cry of woe touched him as the cry of a babe touches the ear and heart of the mother; none so degraded that he would not bow to pour oil into his sores, none so lost that he would not whisper peace to him; his expressions, his voice, all his attitude toward men won their confidence and fascinated their souls. The face that darkened like a storm cloud and the eyes that flamed with indignation, at the hypocrisy of the Scribes and Pharisees when turned to the multitudes of the poor, hungry and ignorant blushed with love and pity, and his words were, “Come unto me and find rest unto your souls.”

To him hell and heaven were present realities; he saw the peril of the unbeliever as the mother sees the flames foaming and roaring around the window of the room where sleeps her babe—and he had come into the world to save that soul. With quivering lips and moistened eyes he pleaded with men to make their peace with God—for he loved them with a love quenchless and eternal.

It is not for us to be equal with the Divine Man in any gift or power, but as the drop of dew inspheres and reflects the sun as does the great ocean so we in the measure of our ability may cause to shine out of us the light that is the life of the world. Only in the measure we are partakers of his spirit imbued by his motives, and messengers of his truth can we share in his power and success in reaching men, and transforming them with the truth of God.

## The Doctrine of Sin

BY REV. CLARENCE TRUE WILSON, D. D., PORTLAND, OREGON.

Text: “He that sinneth against Me wrongeth his own soul.” Prov. 8: 36.

Were you ever stung by a bee? It hurt for a moment, possibly for the hour. But the bee was ruined. It lost its sting and went off to die. Such are the consequences to everyone who stings God. He sustains so vital a relation to us and has such large interests in us

that any transgression of his will is a blow at his very heart. But he has so constituted us that the blow reacts. "They that regard lying vanities forsake their own mercy." "He that sinneth against me wrongeth his own soul." Is it surprising that sin could not be wrought without consequences? Thinkest thou, O man, that thou canst sin and never reap sin's harvest? The Most High gave to thee a free personality, a splendid mission and a blessed destiny; but when thy heart was lifted up and thy spirit hardened, thou didst sin; and God has filled thee with thine own ways.

Every moral act is followed by consequences relevant to its character. It bears fruit according to its kind. "Lust, when it is conceived, beareth sin; and sin, when it is full grown, bringeth forth death." The natural consequences of sin are:

I. Guilt, desert of punishment, exposure to penalty. Law is a necessity of things, and penalty is a necessity of law. Here conscience asserts its function and power, taking peace from the soul and at times slumber from the eyes. There is the sense of separation from God, of loss and pain. Guilt at its height wrings from the soul the cry, "O wretched man that I am, who shall deliver me from the body of this death?"

II. Depravity. The entail of sin is a depraved condition of the whole man, that vitiates the entire life. It is this that gives such terrible effect to what we call habit in the case of those who go aside from the path of obedience. I will not enter into the difficult doctrine of depravity, but whatever it is; sin is its cause. Paul, in treating of sin and its consequences, certainly accepted the doctrine of race, heredity and solidarity. But there is a great contrast between Adam's offense and God's gift of mercy. For if, owing to the offense of one man, the whole race died, it is still more certain that God's mercy and the gift in his mercy which found expression in the true man, Jesus Christ were lavished upon the whole race.

The real depravity to be feared is the kind that is brought on ourselves. Our own sins have poisoned our moral nature. Every sin adds to the force of a bad habit. Heredity has weakened but practice has ruined us. Guilt, depravity, bondage, death—this is the crop of sin's own planting.

III. Slavery. "Paul's personification of sin as a tyrant whose chains no man can break without God's help is clearly expressed in Romans, first to eighth chapters. This gives further and most impressive illustration of the power of habit. The bondage of sin must be recognized before it can be broken. The mission of the Spirit is to awaken to a consciousness of sin. All forms of religion or philanthropy that ignore or touch lightly the evil of sin are weak in their power to reach and help a needy world. This is the weakness of Buddhism, Confucianism, Mohammedanism and the merely ethical cults of our Christianity. Sorrow, fate and natural consequences are all they see, but sin is the bitter root whence all this evil fruit springs.

In Brazil there is a common plant which forest dwellers call "The Metsdor," or Murderer. Its slender stem creeps at first along

the ground, but no sooner does it meet a vigorous tree than with clinging grasp it cleaves to it and climbs it, and as it climbs at short intervals sending out short arm-like tendrills that embrace the tree. As it ascends these ligatures grow larger and grasp tighter. Up it climbs, a hundred feet, nay two hundred feet if need be, until the last, the loftiest spire is gained and fettered. Then, as if in triumph, the parasite shoots a huge flowery head above the strangled summit and thence from the dead tree's crown scatters its seed to do again its work of death. So does worldliness throttle the church's very life. Thus does sin grow and grip, fasten and fetter its hapless victims. It sprung up into the garden of delight and has spread through the ages since.

IV. Death as a result. "Man was made for immortality. This is implied in his constitution as personal, in the image of God. The purpose of redemption in Christ is a complete confirmation of this; soul and body shall bear the image of Christ. That the human body is of the animal kingdom and subject to the same law of deterioration, death and dissolution as other animals cannot be denied, but man as man does not belong to the animal kingdom. On visiting a school the German Emperor asked a child: "How many kingdoms are they?" "Three: the mineral, the vegetable and the animal." "Which do I belong to?" Said the little girl, "The Kingdom of Heaven, sir." And in the case of man's body there was special immunity from death guaranteed in the tree of life. His probation ended, there would have been a painless transition to a higher state. But sin cancelled that special immunity in the case of all men, and only in Christ is there recovery of the high distinction to which man was destined from the first. But who of us has not sinned? And has death not passed upon us in terrible consequences? All about us men are alive to business, alive to pleasure, but dead to God. What is death? It is not annihilation. No such thing is known either to science or philosophy. The Scriptures repudiate the suggestion. Universal faith and man's innate moral sense deny it. Death is not sleep. The Scriptures and reason assert the indestructibility of the soul as truly as science teaches the indestructibility of matter. And consciousness is an essential quality of intelligent soul life. Science tells us that when the organs of the body refuse to perform their functions, thus causing the cessation of the phenomena of life, the ensuing condition is called death. But the Bible is simpler and equally accurate in describing it as a dissolution. Death is a departure of the soul from the body, when it ceases to be a fit habitation. The intelligent spirit is the tenant. The corpse is the vacated tenement. The body of the earth, earthy, gravitates earthward; the spirit in God's own image gravitates toward him when released from its shrine.

Friends, there is a step between you and death. What a mercy! Memory has not failed. Understanding is active. All your powers are in exercise. But remember, there is but a step! Your path across the plain of probation lies along the very brink of that precipice, and at any moment, prepared or unprepared, in age or youth, thoughtless or pray-



erful, your life work done or incomplete, the fatal step may be taken and you land in eternity. Death is not a far-off foe in a dim and distant future, but an unconscious danger at your side. There is but one step. Nine-tenths of the people die when they do not expect. Looking at the universality of sin, and its appalling power, Huxley the great scientist said "If some friendly comet would fall upon our earth, and wipe off man, it would be a blessing."

I am old fashioned enough to believe that man was meant for life, and not for death, that had not sin come in, the tree of life meant special immunity from death. If man was created for all he is capable of being, he was intended for immortality. But what sad havoc sin has made! "Our life," says Augustine, "is so brief and insecure, that I know not whether to call it a dying life, or a living death." How vividly does David portray our condition, when, pursued by Saul, though with friends and admirers on every hand, he said, "But truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death." What is your life? A hand breadth. What is your life? A vapor which appeareth for a season, and vanisheth away. What is your days? They are swifter than a post, sweeping by like a weaver's shuttle, vanishing like the ships upon the ocean.

True wisdom, then, should lead to an early recognition of this most certain of all known facts.

But there is a deeper death than that of the body which sin inflicts upon the man; there is a spiritual death in sin. The final separation from God, the only source of life and happiness, is the final curse of sin. This is necessarily eternal. The separation of the human spirit from God, looked at apart from redemption is in itself a doom unrelieved. The sinner has in himself no power of self-restoration to union with God. But thank God we are not abandoned to this doom. "If any man sin we have an advocate with the Father."

## A Mother's Prayer

BY REV. H. M. WHARTON, D. D.

Text: "Lord, help me." Matt. 15: 25.

It is a very short prayer. Three monosyllables. I reckon that you have noticed in reading the Bible that some of the prayers that went straight to the heart of God were the shortest. The prayer that Jesus taught his disciples was very brief; the prayer of the Publican, "God be merciful to me, a sinner," and the prayer of David, which you will find in the 116th Psalm, made when he was under conviction of sin, when the sorrows of death compassed him and the pains of hell had hold of him. He says he then called on the name of the Lord, and this was the prayer: "O Lord, I beseech Thee, deliver my soul." So in this case; the prayer is short and simple. In the time of intense anxiety we have no heart for many words. So it was in the case of this mother.

The first thing which presents itself to our eyes here is a woman in trouble. She is not alone. Many have gone before her and many will come after her. I have heard it said that

a woman cannot keep a secret. We men cannot keep a secret, especially if there is some trouble in our hearts. We must tell it to some one, and there is no one to whom we can speak of it with greater freedom and comfort to ourselves than a woman. A mother, a wife, a sister is always a sympathizing hearer when we are in trouble. A woman can keep a secret in her heart until it wears her heart out. I have heard of a lady who was an active church member and devoted worker in the Sunday school—first and foremost in all new enterprises for the good of her church or the glory of her Master. To the surprise of all who knew her she relaxed in the performance of her duties. People noticed her, when she came to church, that she was growing pale, and the light was fading from her eyes. She gave up her Sunday school class finally; only occasionally came to church. The neighbors said, "What is the matter, Mrs. B.? There must be some trouble at home—some family difficulty." After a while she ceased to come to church altogether, and then it was not long until a little note tied up in black ribbon was circulated in the neighborhood, which said that Mrs. B. was dead. Something was the matter. A cancer had been eating near her heart and she would not allow her husband or her physicians to say anything about it. She kept her secret and took it with her to the grave. So, oftentimes, mothers, wives, daughters carry in their hearts some secret trouble that carries them off at last, where troubles are no more. There are mothers listening to me now, whose hearts are breaking over their wayward boys. I do not blame the man who went to his son early one morning, as he lay in bed, having come in the night before from a drunken spree, and ordered him to get up. He held a gun in his hand, and the son thought he was going to shoot him. He felt that he deserved it. "Get up, my son," he said. The young man got up and dressed, and then his father said to him, "Here is this gun; both barrels are loaded; take it." "What do you want me to do with it, father?" said the boy, scared half to death. "I want you to down stairs with it and kill your mother." "Why, father, what are you talking about?" "My son, you are killing her by inches, she is dying day by day, and I can't stand it any longer; kill her, and let me take her poor body and put it under the ground, out of your way."

This mother's trouble was her daughter. She was possessed of a devil. I can imagine a mother sitting and looking at her poor child, wondering if there was not some remedy on earth. I do not know how this affected the child. Sometimes the devil affects people one way and sometimes another. That young man I have just been talking about must have been possessed of the devil, or he would not have gone on as he did. Not long ago I met a woman who was in search of her runaway daughter. She had gone away from her mothers' roof, and was living in disgrace among strangers. That daughter must have been possessed of a devil. I do not know just how it affected the one in this case, but it was a great trouble, we know that. One day a neighbor comes in and says to the mother, "Have you heard of Jesus? There is one who

is said to be man and God, over in Judea, who can give sight to the blind, make the lame walk, cast out devils and raise the dead. Suppose you go and see him about your daughter. I will stay here and mind her until you get back." That is a good thing for some of you to do, sisters. Go to some poor woman, who has four or five children, some of them so small that they couldn't pull each other out of the fire, and say to that woman, "You go to church tonight; I will stay here and look after your children." It would be a blessing to you and a blessing to her. Well, the mother started out to look for Jesus. I can see her as she goes across the fields, through the wilderness, on her way to find the Lord. If you could have met her as she was going, she would have inquired of you if you could tell her where she might find him. Perhaps it is several days before she learns his whereabouts. Away across the fields she sees a number of people gathered together and hastens on to inquire of them. As she gets nearer she sees one standing in the midst of the group a fair and pleasant face, an earnest look of sympathy. He turns first to one and then to another, and seems to be blessing every one that comes. There is a blind man; he places his fingers upon his eyes and the happy man looks up for the first time into the face of his benefactor. Now, they bring the lame and the palsied and they leap for joy. I have often thought if I were an artist I should like to paint my Saviour amid such scenes. But the mother's heart is under the pressing burden of her poor lost child. She asks those standing on the outskirts who it is, and the answer comes in a low, excited whisper: "It is Jesus of Nazareth." Immediately she cries out, "Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with the devil." I think if she had been as grievously afflicted with dignity as some of the mothers of the present day, she would hardly have asked even one of the disciples, who it was. Why, ladies, there are some of you so dreadfully dignified that you would not so much as stand up here this morning and ask prayers for your wayward children. Not so with this mother. She cries for mercy and, strange to say, the Lord answered her not a word. Did you ever have that experience? Have you not gone sometimes and begged for his blessing, and yet it has not come? Are there not many of you who have prayed these years for the conversion of your husband or your son, and yet he has not answered a word? Pray on, mothers; though he may not answer a word at first, he hears your prayers and will not permit you to be disappointed. When my own dear mother died she left eight children, I the youngest of the eight. Only four were Christians. My mother was a good woman—a woman of prayer and of a godly life, and yet she was not permitted to see the answer of her prayer while she lived on earth. Today, two of the eight are with her in heaven and the other six are on their way. Another strange thing; she always said that I should be her preacher boy. And if today, she is permitted to look down on this world, I know her heart is glad that God has fulfilled her every wish on my behalf. I say to you, mothers, pray on; the answer will come by and by.

It seems that this mother cried so, that the disciples interceded in her behalf. They said, "Lord send her away, for she crieth after us." He replied to them from their own standpoint: "I am not come but to the lost sheep of the house of Israel." You know the Jews thought that Christ had only come to save the Jews, and they were called the lost sheep of the house of Israel. I suppose some of the disciples said to the woman, "You had just as well go away; we have asked him to bless you, but he has only come to bless the Jews." She was not to be discouraged. "Let me get in where he is," she cried, and pressing her way into the very spot where the Master stood she fell at his feet, looked up into his face and cried, "Lord, help me!" What a prayer! Even then he does not give her what she wants. He still speaks as if he would not grant her petition. "It is not good," he said, "to take the children's bread and give it to the dogs." The Jews were called children and the Gentiles dogs. I suppose if that had been one of you, mothers, you would have said, "Well, you talk about this Jesus being good; I don't believe it. He calls me a dog, and I won't stand it. I will go home." Not so; she said, "Truth, Lord, but the dogs may have the crumbs that fall from the children's table. Give me this crumb; it will not hurt the children; they will not miss it; and oh! it will be such a blessing to me. Lord, save my daughter. Lord, help me!" The victory was hers. The blessed Master looked into that earnest, upturned face, and into the depths of that anxious soul, and said to her, "O, woman, great is thy faith; be it unto thee even as thou wilt." I say it with reverence, but it does seem to me that the mother's prayer had brought Jesus down to her feet, as he said to her, "Tell me what you want me to do and I will do it. Be it unto thee even as thou wilt."

I wish we could have seen that woman as she went along back home. What joy! What perfect happiness was written on her face! I wonder if she didn't shout once in a while, out of the abundance of her glad heart. I do not blame you, mothers, for weeping over the waywardness of your children, nor for rejoicing over their conversion. Whatever else your daughter may be, if she is not a Christian she is nothing. You will notice that this mother did not try, in the least, to smooth matters over. When she went to Jesus she didn't say, "Lord, I have a nice daughter at home; she is the pride of my heart and the joy of the neighborhood; everybody admires her. It is true, she is possessed of a devil; but that isn't much." She went right straight to the heart of the matter. She said, "Lord, have mercy on me. My daughter has a devil in her, and I want him cast out." I have heard mothers say, "My daughter is a sweet child. She is just lovely. It is true, she is not a Christian, but she is everything else." My friends, your daughter will never be a blessing to you or to the world until her soul is saved. And now the mother reaches home, and as she goes in, her daughter looks up and says, "O, mother, mother! What has happened since you left? Mother, I love you so, and I love everybody. Oh, mother, I am so happy I feel like I want to lead another kind of life; that all my life up to this time has been wasted. Tell me, moth-



er, what is the matter?" "Why, my precious child, you are converted; that's what brings you so much happiness today." Jesus had heard the mother's prayer and saved her child.

## Men Sent from God

BY REV. J. F. CARSON, D. D., BROOKLYN, N. Y.

Text: "There was a man sent from God, whose name was John." John 1: 6.

The student of history has ever been impressed by the fact of the appearing of capable men at critical times in the development of the race. Every epoch has had its epoch man. In illustration of this we have only to mention such names as Charlemagne, the first great statesman and hero who appeared after the dissolution of the Roman Empire and with whom dawned a new civilization; Alfred the Great, who ruled a little kingdom, but left a great name among the civilizers of the race; John Wyclif, "the ponderous hammer which smote the brazen idolatry of his age;" Savonarola, the priest of Florence and the prophet of liberty; Luther, the solitary monk who shook the world; John Calvin, theologian and reformer, whose genius inspired the greatest movements that have marked our modern civilization; John Knox, the one man without whom Scotland, as the modern world has known it, would have had no existence; Gustavus Adolphus, who did for Sweden what Richelieu and Colbert did for France, what Burleigh and Cromwell did for England, and who, a hundred years after the confession of Augsburg, landed in Germany with an army of twenty thousand men and entered on a campaign of thirty years that ended in securing the liberties and religion of the German nation; Oliver Cromwell, who laid broad and deep foundations of civic liberty; John Wesley, whose character and work compelled this sentence from Southey: "John Wesley will exercise more influence centuries, and perhaps millenniums hence, if the present race continues, than any other man of his age."

I have named the men about whom center the constructive movement of twelve centuries, the centuries of reconstruction. You cannot tell the story of the years between 580-1791 and leave out the names I have recited. Every one of these names is that of a man who not only believed in God, but also believed that God had called him to the special mission to which his life was given, and whose work was inspired and sustained by that conviction. They were men sent from God as truly as was John.

With reference to the men sent from God into human life, certain facts are clearly evident.

I. First, they are men who lived in communion with God. This fact is emphasized in the case of John. For thirty years he lived in the wilderness, away from men and alone with God; away from the well worn furrows of the old routine and out where his soul could traverse the unseen and the infinite; away from the pressure and entanglement and tyranny of the crowd and where he could give himself to meditation and to thought. In the wild steppes of the desert nothing came between John and his God.

In its physical aspect the experience of John may be unique, but in the essential features it is the experience of all men who fulfill God's purpose in their age. They are men in communion with God. In that communion, away from the crowd and its passionate, feverish quest of possessions and pleasures, these men see life in its true perspective. They value the essential. They break through the conventional. They become prophets of humanity.

II. Second, men sent from God are men whose personality commands respect. The Levites who were sent from Jerusalem to question John as to his personality regarded him as a unique and remarkable man. He was, in their view, more than an ordinary man. He was either Elias, or the Messianic prophet, or the Messiah himself. The moral greatness of John challenged the attention of his age. The man himself was, to use Dante's phrase, "a spiritual splendor," a moral force of extraordinary momentum. It was not his shaggy and stern features, not his long hair flowing upon his brawny shoulders, not his clothing of sheepskin and hair cloth, but his rugged manhood that attracted men to John. His personal sanctity was a living rebuke to the impurity of the age; his virility brought into sharp relief the effeminacy of his times; his independence condemned the sycophancy of his countrymen, and his courage their nervelessness and timidity. They were attracted to him by the virtues which they knew were wanting in their own lives. John was the man of his times because he was the one man on whom the times could count.

The first essential in the man who will count for something in his age is a vital and vitalizing manhood. In his interesting reports of talks with Goethe, Eckerman tells us that once, when looking with him at some engravings, the poet said: "These are really good things, and are the work of men of very fair talent, men who have not little taste and art. Still something is wanting in all these pictures—the manly. Take note of the word, and underscore it. The pictures lack a certain urgent power."

It is not in pictures only that this element is sometimes wanting. The secret of influence is personality. The thing that grips men and secures a hearing for the cause you represent is what you are in yourself. Character is the one thing for which the world never loses its zest. Personality warms life into color and thrills it into music. The best asset that a man possesses is his character. Character is capital.

III. Third, men sent from God are men who faithfully proclaim God's truth. When John came forth from the desert his one word was "Repent." He saw the iniquity of the times, the wickedness of life and at once appealed to the conscience of the people. The burden of his soul was the sin of the people. He denounced sin in high places and low. He foretold the certainty of Divine judgment upon all sin. He pleaded with the people to repent and enforced his plea by declaring that the kingdom of God was at hand. The torch was in his hand. His preaching startled the community. Men realized that a new power had appeared among them. This man, of unkempt

and shaggy garb, of emaciated and weather-beaten face, appealed to them as one who had fathomed the deeper currents of human experience, and had reached up to the purposes of the Eternal.

Such men are the saving forces in life. They cannot be content with things as they are. They will not bow down before the idol of custom. They break through the conventional. They turn the searchlight of Divine truth into all the crannies of the human heart and upon all the devious paths of human life. The prophet is not only a revealer, he is a redeemer. He points out the way of life.

IV. This leads to my fourth point. Men sent from God are heralds of a new order. Every new civilization has its signs and forerunners. John Huss, in Bohemia, and John Wyclif, in England, foreshadowed the coming of Luther and the Reformation, just as Marat and Robespierre were ominous both of the rise and the ravages of the mighty Napoleon. The coming of the Messiah had been foretold by prophets and bards and now his advent is announced by the Baptist. My brethren, like John you are the Lord's forerunners. It is your duty to direct the minds of your neighbors to Jesus Christ and by the clearness of your testimony and the consistency of your lives lead them into right relations with God and so into right relations with their fellows.

V. Fifth, the men sent of God recognize their place in the order of Providence and are satisfied. Men of his day greeted John as a new prophet and were ready to pay him any honor. Had he willed it John might have been numbered among the Gauntamas, the Confuciuses, the Mohammeds of the world. He might have been a false Messiah, and a "lost leader." But John "confessed, and denied not, but confessed that he was not the Christ." And to all intimations that he must be one of the heroic few he emphatically answered that he was not. All the applause and popularity and success which John had did not intoxicate him or turn his head. He did not think himself something that he was not, nor did he assume a place which did not belong to him. More than that. Not only did John disavow all personal ambition for the honors due the Messiah, but he called the attention of men to the fact that his popularity would be short-lived and would wane in the presence of the growing power and popularity of him whom he came to announce. His disciples were jealous of his reputation, and John answered them, "He must increase, but I must decrease." It is the law of life. When Wellington's star ascended Napoleon's set. Grant became famous at the expense of Lee. All through life this law of increase and decrease is operative. One must give place to the other. It is law of progress. It is the economy of advance. Any man is but an agent in God's economy to do a special work. He is the voice of God. That is all. That is enough. There is no room for self consciousness in this conception of life. Your life and mine are given us that we may serve God in them and we are to forget ourselves in the serving. And I have the Master's word for it that he who forgets himself in life's great work finds life forevermore.

## Paul's Prayer for the Ephesian Church

A long hand report of an address by Dr. James L. Francis, at First Baptist Church, Cleveland, O., by H. V. Tanner.

Chapter I.—The first verse of this chapter tells who is the writer and to whom it is written. The second verse contains the greetings of the writer. Grace and peace—these two always go together and they express all that God has done or can do for man.

The third verse is the text of the whole chapter and of the whole letter. Paul calls God the Father of Jesus Christ, so that we may know more certainly of our brotherhood with Jesus Christ and that we may be brought closer to him thereby.

But it is the prayer that Paul prays for this Ephesian Church that we will study now. Did you ever notice that all Bible prayers are short and simple and free from all confusion? Ask the average man who prays what he prayed for and he cannot tell you. He has spun off a lot of stuff that means little, has wandered over the earth and back again and he has not really prayed. He has just put a lot of words together and calls it a prayer. No wonder such prayers are unanswered.

Notice also that the prayers of the Bible have only one subject or desire mentioned. Frequently men pray to God to increase His resources. They ask that God love them more, that He help them more, that He make them of more use in the salvation of souls. Now what more can God do for us than He has already done? Do we want Him to send Christ to die for us again, or to rewrite His messages and promises of help and power?

This thought is illustrated by a story of a farmer who had two sons, and who lived on a little farm that would hardly keep the family in cabbages. The old man wore his life away grubbing in that little farm and then he never got anything at that. After his death the boys were digging out some rocks when one saw something that looked like gold. They took it to town and found that it was rich gold ore. At once they began to develop their resources. In a short time they were living in fine houses and enjoying all that the world could afford. What was the difference? Did they have more than their father had? No, it was all his before it was theirs, but they found and made use of what he had passed by. So with prayer. If we only knew and would use the resources that God has already placed in our hands how different our lives would be.

Verses 15 to 23.—Paul knew the Ephesian Church. If he had wanted to he could have written a book on their failures and weaknesses. He spent a long time with them; and as he thought of them many things must have passed through his mind. But he singles out just two things that he knew about them. Their FAITH and LOVE. One is the expression of themselves to God. The other is the expression to man. Faith and love. We cannot have the one without the other. If we are open to Christ we will be open to men.

Verse 16.—Here is the true shepherd. He appreciates every good thing in his flock. This is a photo of the shepherd heart. Glad of what has been but more exercised for what shall be.

Verse 17.—Here we have verse 3 over again. God wants to be the same Father to us that He was to Jesus Christ. In the life of Jesus Christ there are many things that show us how much His Father loved Him and how close He was to Him at all times. Now, if



you want to get a clear look at God, look at Him through the eyes of Jesus Christ. God is anxious to be just as near and powerful to us as He was to Jesus Christ. I for one don't want God to be any better to me than He was to Jesus Christ. And He let Him pass through tribulation and death.

If I was to make a diagram of this prayer I would draw a tree with three branches. The trunk is the main petition—That ye may know Jesus Christ. That is the main thing. To fully know Jesus Christ is everything. We are to know Him by means of the Holy Spirit. It is the business of the Holy Spirit to put a life-size portrait of Jesus Christ in your heart. Be sure that He is placed right. I remember seeing in New York the famous picture of The Angelus. The man who placed that picture knew what he was doing. It was up at the end of the hall. That end of the hall was covered with soft, rich, red plush. A red carpet covered the floor. The walls were papered with red and all lights and windows covered over. The only light was a row of electric lights all around the frame of the picture, but they were carefully hidden from sight. I was once engaged to guard that picture. I saw men and women come to see it. O! what a variety of expressions. A young fellow would come in, look round the room and say: "Is this all there is to it?" and pass out. Others came every day and would stand in the same place for an hour drinking in its beauty.

The greatest need is to see Jesus Christ. Only through Jesus Christ can we have any true vision of God. Do you know that the thing that makes a man a strong and successful preacher is not theology nor ethics nor art nor a system of religion, but a vision of Jesus Christ burned into his heart so that nothing can ever erase it, so that he cannot forget that vision for a single moment. That and that alone is the thing that can take an ordinary man and make him extraordinary. Not methods, but life, is what we preachers need for evangelizing the world. Why, Jesus Christ is the whole system of religion and theology. If you have Jesus Christ that is all you need. Anything more will hinder—not help you.

Verse 18.—First limb of the tree—What the hope of your calling? What is the Christian's hope? One looks forward to reunion with friends. Another to freedom from sin; another from pain. Another expects to sit down and rest and another may long to blow a golden trumpet. Do you know that the things we hold most dear here frequently, will have no place there whatever. Why! they value gold over there so little that they use it for paying the streets to walk on. But if your hope is to be with Christ and to be like Him you will not be disappointed, for that will be the main thing in heaven. Some people say that this life determines the future life. I like to put that the other way. Your view of the other life determines your life here. We need the highest motives harnessed to the humblest motives. Why could Jesus afford to wash the disciples' feet? Well when you think of what was awaiting Him just forty-nine days from that time, when He should take His place with the Father and have for His business the activities of the whole universe, you will see that He could afford to do most any humble thing here.

The second limb of the tree. See the riches of glory. Now we cannot tell much about that, not because we do not see it by the eye of faith, but because we cannot explain it very fully with earthly or human language.

Third limb. What is the power for me here? What can He do with us if we only

believe? I remember riding from Niagara Falls to Buffalo. Up overhead were six copper wires. I was wondering what their voltage might be when a man who saw me said: "Those little wires do not look as though they contained any power. But how much do you suppose the power of a single wire is?" I had no idea. "Well," said he, "each one of those six wires carries the power of 600,000 men, a combined force of 3,600,000 men." Now tell me, how many of those wires would it take to raise a dead man from his grave and lift him up and sit him at the right hand of the throne of Almighty God? But look here, Paul is praying that these people in the church at Ephesus may know and realize that that great power is really given to them from God. O! brethren, we have power enough if we will only use it. This is a big century but Jesus Christ is bigger than a million centuries like this. There is great need in the world to-day, but there is power enough in Jesus Christ to transform a thousand worlds like this. And all that power is at our command.

Once I visited a large steel factory. My friend showed me a great steam trip hammer that weighed thirty tons. It could hit a mighty stroke. After showing what it could do, he said: "The best thing and the wonderful thing about it is the control we have over it." Then he took an egg, that I could have crushed between by thumb and finger. He raised the hammer, placed the egg under it. Then he let the hammer down and down till it touched the egg and held it quite firm. Then he lifted the hammer and removed the egg, which was not cracked the slightest.

O! brethren, let us pray that we may see and have the mighty power of God and have it under such control that we can do anything with it. Let us pray.

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(See Pages 244-245)

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[Continued from October]

## Sermon on the Mount

The Kingdom of Heaven

(A series of discourses by the Rev. John H. Blackburn, pastor Lakewood M. E. church, Lakewood, O. We give his sermon notes which he took into the pulpit.)

- I Citizenship in the Kingdom.
- II The Law of the Kingdom.
- III The Righteousness of the Kingdom.
- IV The Relation of the Christian to the good things of the World.
- V The Relation of the Christian to the Evil of the World.
- VI The Way into the Kingdom

[Will be found valuable for the prayer meeting as well.—Ed.]

"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Matt. 6:33. (Matt. 6:19-34.)

### The Relation of The Christian to The Good Things of The World.

Kingdom of Christ in the world. Citizens to mingle with people of world. Work for a living, possess property. This world for God's children. Enter into estate. Citizens of kingdom to take interest in all that is going on in world. Come in contact with evil. Thought of this section of Sermon. Topic. Two sections: Relation to Good Things of World; to Evil of World. First: Today. Attitude of Christian indicated by text. From Beatitudes, highest good is in qualities of soul. Wealth, not in possessions, in character. Difference in idea of world and of God, of rich and poor. World's idea of rich man, poor man. Same in sight of God. Not expected that Christian is to get along without good things of world. What shall be his attitude? his use? Two cautions: Greed, Anxiety. Danger of seeking too much. Fear of having too little. Not question of amount, of heart. Possess little, a worldling. Possess much, child of God. Where the danger is. Cautions are not directed against rich and poor. Poor people whose hearts are set on riches. Rich people anxious lest they come to want. No distinction. Both cautions needed by all.

**I. Against Making Good Things of World Object of Seeking.** Vs. 19-24. Emphasis on Treasure. "Treasure not for yourself treasures." V. 21. Warning against making worldly wealth treasure. What is meant by treasure. What is to be our treasure? Things of earth? Things heavenly and spiritual? Jesus says latter. To make earthly things treasure is **Foolish**. Perish easily and soon lost. Poor and destitute. Heavenly treasure imperishable, character. For eternity. It is **Perishable**. Injures and destroys that which is most precious and sensitive, like the eye. For what would one be willing to give up eye-sight? This will result in spiritual blindness, darkness. One directs self to worldly wealth, deadens sense of spiritual. Darkness. Many doing it. Lost sense of finer and nobler qualities. No regard for spiritual. Destructive. It is **fatal**. Cannot serve two masters. Cannot set heart on world and give Christ first place. If love riches more than Christ, not a citizen. If prize anything more than Christ, unworthy to be his disciple. Like Rich Young Ruler. Keep him out of Kingdom. Each one must choose his treasure. "Cannot serve God and —"

### II. Against Anxiety Concerning Things of World. Vs. 25-34.

Notice change in version. "Take no thought." Meaning. "Be not anxious." Avarice and Anxiety have roots the same. Undue regard for things of world. The covetous man. The anxious man. One loves them more than God. Other trusts them more than God. Both slaves to world. Avarice on lower plane. See nothing in life but riches. Anxious man thinks of riches as means to sustain life. For avaricious, stern condemnation. For anxious, tender reasoning and pleading. God has given us life, bodies. Will he neglect to give sustenance. **Birds, Lilies.** We of more value. Will Father neglect his children? Anxiety cannot add one cubit to measure of life. Unfits one, shortens life. To distrust Heavenly Father. Lesson of trust. Not to sit with folded hands. Perform tasks, lives useful. Above all seek elements of character that belong to kingdom, impart to others: Chief business to seek the things of the kingdom. In all things to advance its righteousness, glorify God, trust in Father. So heart will be set on heavenly treasure, spiritual eye clear, life in harmony with God's purpose, powers directed to chief object of life. Will be trouble in life, cannot escape. Life of trust does not mean road always smooth and easy. Need not borrow trouble. Trust Heavenly Father for grace and strength for each day. "Sufficient unto the day —"

Is this not a good philosophy? Better than that of many? Eager seeking for wealth, etc. People anxious and fearful. A better way. Text. Give things of God supreme place. More regard for being than getting. Higher value on character than possessions. Abiding riches. Trust in Heavenly Father. Knows our needs. Able and willing to provide. Why not put lives in his keeping? A life of calm and peaceful trust, and abiding joy. Such the life of Jesus. Such a life he would have his disciples live.

### The Relation of the Christian to the Evil of the World. Matt. 7:1-12.

Relation of citizen of Kingdom to good things. Naturally turn to his relation to evil. Entire discourse has to do with evil, as with righteousness. Of necessity come in contact with evil. Evil in others. What attitude? Two warnings. Making too much, making too little.

**1. Warning Against Making Too Much of Evil in Others. Censoriousness.** Danger to many. Set up as judges. Need to be careful.

**1. Because of wrong in Selves.** V. 2. Like forgiveness. Forgiving spirit. Harsh and unloving not spirit of love, not child of God. Judged according.

**2. Because Great Severity with Others is Not Evidence of Righteousness in us.** Case of woman taken in adultery. Who are the most critical people? Those whose own lives are not right. Criticise Christians. Lot that man be converted. Highest type of Christian life. Severely critical, something wrong with you. V. 3. Severity to self, charity to others. If we could help. V. 4. If do not criticise self first, hypocrite. Truth of great importance. High morality and spirituality. Danger in it. Subject to temptation. In all Christian life. Saint as well as sinner. Danger of spiritual pride. "I am holier than thou."



Hypocrites. Need grace of God to keep humble, spirit of charity.

**II. Against Making Too Little of Evil. Not using wisdom.** Not to judge, yet discriminate. Not condemn, but may withdraw. Not to seem to approve. Danger of seeming to approve. Unwise to try to lift people up by going down to their level. Danger of lowering your standard for sake of another. Pearls before swine.

**Need to have care in giving advice, etc.** People do not relish being told faults. Careful lest you anger them. Warning to over-zealous in religious activity. Not needed by many. Some need it. Stand for right, show colors, do it in right way. Wisdom in telling people of wrong-doing. Resent it. Arouse anger. Pearls before swine. Christian wife with husband. Children and other members of family. Maintain a sweet Christian spirit. More anxious to save person than to show colors. Speaking to those whom you wish to win to Christ. Not over-caution. Need divine wisdom to speak.

**III. Close of main part of discourse.** Righteousness of kingdom. High standard. How attain? **Great Privilege and Comprehensive Rule.** Heart right with God, with man. **I. Privilege.** Greatest importance. Heart right with God. **Prayer.** Before as religious act. Here as privilege, means of power. Think of life presented, righteousness, temptations and dangers. Who is sufficient? Beyond human reach. Answer. Source of strength. Why fear, etc.? Not of ourselves. Storehouse of God's grace open. Vs. 7-8. Heavenly Father, able, willing. "Able to do exceeding abundantly—" v. 11.

**2. Rule.** Go to God as Father, treat men as brothers. Will, if right relations to God. V. 12. Covers all relations to men. Not endless rules. One comprehensive rule. Filled with its spirit. Apply to details. All summed up. Relation to God, to men. "For this is the law and the prophets." Incorporate principles of this discourse into lives, avail selves of help, keep in tune with God, life will grow more and more like ideal life in Great Example.

#### The Way in the Kingdom. Matt. 7:13-29.

Closing section. Principles and nature of kingdom. Character of citizens, influence, obligations. Righteousness of kingdom. Not easy. Does not appeal to one wishing for an easy time. To those of earnest spirit, wishing to find right way. Jesus never appeals to ease-loving, but to heroic, spirit. Invitation to enter kingdom. **Way into the Kingdom.** Invitation: Enter ye in. Universal. Whosoever will. Enter by same gate. Vs. 13-14. Two gates. Two ways. Easy self-indulgence. Path of duty. Broad way, popular, destruction. Narrow way, few, life. Jesus saw majority choosing broad way. Is it so now? Jesus does not appeal to selfishness. Appeals to noblest. Those willing to give up selfishness for righteousness. Does not seek to win men by terrors of hell nor glories of heaven. Appeal to conscience. Righteousness. Each to settle with own conscience. Each way leads naturally to its end. Destruction not arbitrary punishment. Life not arbitrary reward. Self-indulgence, destruction. Self-surrender, life. Cause and effect. Two ways. Each to choose.

**Warning against Dangers.** "Beware of false prophets." Jesus anticipates. False teachers in all ages of church. In this day. How are we to know? The test. Fruits. Takes time. Not too hasty to take up new doctrine. Fruits, things characteristic of Christ. Humility. Love. Patience. Helpful-

ness. Self-denial. Takes time for fruit to develop. One instance today. Dowle. Other forms of religious teaching. Mormonism, Christian science, Theosophy. Give them time for fruitage. Not too quick to throw away what has stood the test. Do not think it makes no difference what one believes. As one believes he will live. Every species brings forth its own fruit. Vs. 16-18. Truth in heart, good fruit. Corrupt fruit, corrupt heart. Certain. Vs. 19-20. False systems may arise and flourish, real fruitage will reveal itself. Wrecks of such systems. Need not fear for truth. Be on guard, lest we go astray.

**Further development, teachers and disciples included.** According to fruitage, every life tested. Judgment Day. Multitudes gathered. Jesus, judge. Of necessity judge. Some will have failed in test of lives. V. 21. Not what one says, what he is. Manner in which men respond to Christ. Vs. 22-23. Doom consists in departure from Christ. Presence, heaven. Absence, hell. You make heaven possible or impossible by relation to Christ: Can't accept truth as abstract thing without Christ.

**Final and great warning.** Against trusting anything except surrender of life to do the will of God in Christ. Two classes of hearers. Not all men. Those who hear. Many do not stop to listen. Hearers, those who listen. Church-going people. Danger of being deceived. Imagine interest, attention, admiration, etc., enough. **This Discourse**—admire it, believe it. Is that enough? Jesus says. No. All may amount to nothing. Attentive listeners, of no avail. If hearing not followed by doing, worse than nothing. By doing, not effort at outward conformity. It is taking words to heart. Accepting Him who utters them. Surrendering lives. King. Striking illustration. The man who not only hears, but does. The man who hears but does not. Testing time. Storms of life, judgment. Work of life, proven. Wisdom of one, folly of other revealed. To which class do I belong? Go over this masterful discourse. Think of it. What am I? Hearer? Doer? Citizen? Christ King? Is Christ my King? If not, shall I crown him?

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